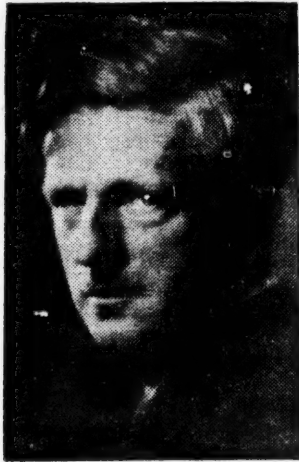


## Senate Committee Approves Resolution



O. MAX GARDNER



McDONALD



FRANK BUXTON

## 3 of 6 U. S. Members on Palestine Inquiry Commission

Former Governor Max Gardner, left, of North Carolina, James G. McDonald (center) and Frank Buxton, right, Boston Herald editor, have been named as three of 6 Americans on the 12-man committee of 6 Britons and 6 Americans to conduct an inquiry on Jewish immigration into Palestine.

Still Unalterably Opposed To Inquiry,  
Says American Zionist Emergency Council

NEW YORK—Following the announcement by the United States and British governments of the composition of the joint Anglo-American inquiry commission on Palestine, the American Zionist Emergency Council held a special meeting at the conclusion of which it issued a statement reiterating its objections to the projected investigation.

"Having learned of the composition of the Anglo-American Committee of Inquiry, we see no reason to alter the position which we took on principle weeks before, as conveyed in our telegraph message to President Truman on Nov. 15," it said. "Without reflecting upon the character and the intentions of any of those who have been appointed to serve on the Committee, we express once more our unalterable opposition to the entire procedure."

Charging that "by his statements Mr. Bevin prejudged the inquiry and anticipated its conclusions so far as the British Government is concerned," the Council declared that "we view with the greatest distrust this entire procedure which was originated by the Colonial and Foreign Offices of the British Government." It added that "for its size, Palestine is the most investigated country on earth," and that the results of the innumerable inquiries into the Palestine problem and the problem of Jew-

YIDDISH PRESS REACTION  
By RABBI BENJAMIN SCHULTZ

NEW YORK—The Yiddish press is bitter toward the newly-appointed Palestine Inquiry Commission and points out that the British M.P., Richard H. S. Crossman is an enemy of Zionism and that Lord Morrison never was sympathetic to Palestine. Others of the British members are nonentities, the Journal's Jacob Fishman says. To Texas judge, Joseph C. Hutcheson is doubtful because "Texas smells of oil." All agree that the only friend is James G. MacDonald.

ish migration are on record and well known.

## Lewis Nathan Re-elected

PHILADELPHIA—Lewis Nathan of Philadelphia was re-elected president of the Middle Atlantic Section of the Jewish Welfare Board.

Palestine Inquiry's  
12 Members Listed

WASHINGTON—The membership of the twelve-man Anglo-American Inquiry Commission on Palestine, the formation of which was announced by President Truman and British Foreign Minister Bevin on Nov. 13, was made public simultaneously in Washington and London.

The commission was asked to complete its work within 120 days, if possible. President Truman's press secretary, Charles G. Ross, told the Jewish Telegraphic Agency that the 120 days would begin when the commission actually started its work, which, he said, would depend on the body itself.

## Chairmen to Alternate

The two chairmen, who will serve alternately, are, for the United States, Joseph C. Hutcheson, judge of the Fifth Circuit Court at Houston, Texas, and, for England, Sir John Singleton, judge of the Kings Bench Division of the High Court of Justice in London.

The other American members are: James G. McDonald, former League of Nations High Commissioner for Refugees, and chairman of the President's Advisory Committee on Political Refugees; Frank Aydelotte, director of the School for Advanced Study at Princeton University, former president of Swarthmore College and American secretary of the Rhodes trustees; Frank W. Buxton, editor of the Boston Herald; O. Max Gardner, former Gov-

Roosevelt Named  
By Brith Sholom

PHILADELPHIA—The National Award Committee of Brith Sholom has announced the selection of Franklin Delano Roosevelt, the late president, as recipient of its 1945 annual award. Eleanor Roosevelt will personally accept the award on Sunday evening, Dec. 15 at the Warwick Hotel.

Antringham Hits Jews,  
As House Debates Issue

LONDON—A full-dress debate on the Palestine issue took place in the House of Lords following the announcement of the composition of the Anglo-American inquiry commission by Foreign Secretary Bevin, in Commons.

Lord Antringham, who—as Sir Edward Grigg—was British Minister of State in the Middle East, opened the debate with an attack on the Jews of Palestine, charging them with "unscrupulous abuse" of the British police and military services in Palestine. He said that the charges against the British being voiced by the Jewish underground radio "Voice of Israel" are a "disgrace to Israel."

Viscount Samuel, who was the first Palestine High Commissioner and under whose administration Transjordan was separated from Palestine, told the House of Lords that Transjordan should be opened to Jewish immigration. He denounced the White Paper and the man-hunt for refugees. The White Paper, he said, was a contradiction of the Balfour Declaration and was condemned in advance by the Peel Commission.

At the same time, Lord Samuel emphasized that he considers it a "false step" on the part of the Zionists to ask for a Jewish State.

nor of North Carolina, now practicing law in Washington, and William Phillips, former Under-Secretary of State, former ambassador to Italy, and former personal representative of the President in India.

The British members are: Wilfred P. Crick, economic adviser to the Midland Bank, who was formerly with the Ministry of Food; Richard H. S. Crossman, Labor member of Parliament, a former fellow of New College of Oxford University, assistant editor of the "New Statesman and Nation" and deputy director of psychological warfare; Sir Frederick Legett, until recently, deputy secretary of the Ministry of labor and National Services; Major Reginald E. Manningham, Conservative Member of Parliament, and Lord Morrison (Baron Robert Craigmyle), former Labor member of Parliament.

Only 1 Dissenting Vote  
As Palestine Bill  
Finally Voted Out

WASHINGTON—The Senate Foreign Relations Committee Wednesday adopted the resolution on Palestine based on the Wagner-Taft resolution which has been before the Senate for nearly two months. The lone dissenting vote was cast by Committee Chairman Tom Connally.

The resolution urges the U. S. Government to use its good offices with Great Britain to secure the free immigration of Jews into Palestine "to the maximum of its agricultural and economic potentialities."

The resolution also asks for full opportunity for Jewish colonization and development of Palestine so that Jews "May freely proceed with the upbuilding of Palestine as a Jewish national home and in association with all other elements of the population establish Palestine as a Democratic Commonwealth" with equal rights for all its inhabitants.

Probe Firing of  
2 Jewish War Vets

By EUGENE C. ZACK

SPRINGFIELD, Mass.—Samuel G. Simons, representing the civic relations committee of the Jewish Community Council, dropped a bombshell into a hearing by the governor's committee on fair employment practices and antidiscrimination, when he reported he was investigating the claims of two Jewish World War II veterans that they were dismissed from their jobs because of their religious affiliations.

He said that both were local employers, and one was a major manufacturer.

A simple ten-foot red brick obelisk, crowned by a Star of David in which burns an eternal light, has been dedicated at the Zeilsheim assembly center for Jewish displaced persons, near Frankfurt-Am-Main, in memory of the 5,700,000 Jews of Europe murdered by the Nazis.

Believe All 40 Dachau  
Guards To Die

DACHAU—Forty guards and members of the staff of Dachau concentration camp were found guilty by the American military courts of murdering and torturing to death tens of thousands of Jews and non-Jews.

The American press service in Germany reported that all forty had been sentenced to death.

PENNSYLVANIA LEGION NAMES  
JEW OUTSTANDING VET

PHILADELPHIA, Pa.—Former Marine Sergeant Major Max Slep, of this city has been selected as Pennsylvania's outstanding veteran of World War II by the American Legion. Slep, well-known in fraternal and charitable circles fought in the Mexican War, World War I and enlisted in the Marines in World War II. He has received many citations for bravery.

## AGENCY STRADDLES INQUIRY BODY QUESTION, WANTS LARGE U. S. IMMIGRATION

JERUSALEM—The Jewish Agency has appealed to American Zionists to organize the movement for a large scale emigration of Jews from the United States to Palestine "in order to fill the gap caused by the destruction of European Jewry."

The appeal was made in behalf of the Agency by David Ben Gurion at the session of the small Zionist actions committee, following the farewell address by Rabbi Abba Hillel Silver on the eve of his departure for the United States.

The actions committee was evenly split on whether or not representatives of the agency should appear before the Anglo-American Inquiry Committee. Those favoring participation say that if Jewish claims are presented to the commission positive results might be achieved. The opposition argued that even if

the commission's recommendations are favorable to Jews, Britain won't carry them out because it already has set its policy.

## U. S. ASKS FOR 1,600 VISAS, SILVER SAYS

TEL AVIV—Addressing a public gathering here, Dr. Abba Hillel Silver disclosed that while in Palestine, he received a cable from the Palestine office of the Jewish Agency in New York requesting 1,600 Palestine immigration certificates, including 1,000 for Cholutzim.

Dr. Silver refuted the allegations that American Jews are not interested in settling in Palestine.



## Conference Says Truman Position Travesty on Truth

**Special** NEW YORK—President Truman's retreat from the Palestine plank in the Democratic Party's election platform was characterized as "profoundly disappointing to American Jews" and his statement criticized as possibly prejudicing "the findings of the Anglo-American Committee of Inquiry," the American Jewish Conference declared in a statement issued this week.

"Mr. Truman's retreat is not mitigated by the assurance that he still favors large-scale emigration of European Jews to Palestine. Jews in the United States, Europe and Palestine can no longer regard expressions of sympathy as a substitute for deeds, nor can the reiteration of sentiments, no matter how ardently professed, lessen the impact of harmful political pronouncements.

**Says He Succumbs to British Pressure**

"The President's action clearly demonstrates that American policy has succumbed to British diplomatic pressure," the Conference statement continued. "This is the result of British maneuvering to silence the expression of American opinion on an issue which is fateful not only for Jewish aspirations in Palestine but for world peace.

"Reportedly, Mr. Truman expressed opposition to the establishment of any sovereign nation based on religion, race or creed. The establishment of Palestine as a democratic Jewish Commonwealth is not a religious or racial issue, and any attempt to present it in such a light is a travesty on truth. Behind the Jewish Commonwealth plan is the urge of a homeless people to achieve security and to dwell in a home, solemnly promised and guaranteed by fifty-two nations.

"Whatever may be the motives for the President's change of heart, it should be stressed that the United States is a partner to the Balfour Declaration—a solemn pledge which the British Government is now trying to cancel out. This pledge cannot be abrogated by anyone, however highly placed.

"The American Jewish Conference, organized by the overwhelming majority of American Jews to act on postwar problems facing Jews in Europe, declares that it unalterably and wholeheartedly supports the establishment of Palestine as a Jewish Commonwealth. The absolute majority of American Jews, as indeed of all Jews everywhere, are united in their opposition to the iniquitous White Paper and their insistence that England shall fulfill her obligations to the Jewish people under the terms of the Palestine Mandate, entrusted to her by the League of Nations.

They solidly back the struggle of Palestine Jewry against attempts to whittle down their rights.

"There is no cleavage between Jews and Zionists on the fundamentals of the Palestine issue. Efforts to create such a cleavage are exploited in order to justify the reversal of commitments and pledges made to the Jewish people. According to Elmer Roper's recent poll, eight out of nine American Jews favor a Jewish State in Palestine.

**Hit A.J. Committee, Council**

"When non-representative and minority Jewish groups jam the wires with propaganda on the Palestine issue, in opposition to the definite stand of responsible organs of American Jewry, they are sabotaging the aims and hopes of a people for whom justice now hangs in the balance.

"Such Jews as Lessing Rosenwald of the American Council for Judaism, who have shown little interest in the reconstruction of the Jewish people in Palestine, now pretend concern for democracy in Palestine. They insinuate that a Jewish Commonwealth would not be a free country where peoples of all faiths may live in peace.

"This allegation is explicitly refuted by the Inner Zionist Council resolution, adopted in Jerusalem on May 31, 1945, and endorsed by the World Zionist Conference held during August, 1945, in London, which reads: 'The Jewish State will be based upon full equality of rights of all inhabitants without distinction of religion or race in the political, civic, religious and national domains, and without domination or subjection. . . . The Arabic language and Arab schools will enjoy all state rights.'

"We cite this resolution to clear up any misconceptions which may have been injected into the discussion by insignificant and prejudiced groups. Fortunately, the American Council for Judaism does not speak for American Jewry, which has completely dissociated itself from that organization."

The Conference strongly criticized the American Council for Judaism's memorandum to President Truman, in which formal repudiation of "all official declarations on Palestine in any way discriminating for or against a segment of the population" was urged. The proposal to hand over control of immigration into Palestine "to representative bodies of all the inhabitants of Palestine" is tantamount to endorsement of the White Paper, the Conference asserted. "The suggestion that 'Palestine shall not be a Moslem, Christian or Jewish State' is contrary to the pledges made to the Jewish people to reconstruct Palestine as the Jewish National Home."

## BOYCOTT SEEN AS REAL THREAT TO JEWS IN ARAB LANDS

**By MEYER LEVIN**

*Jewish Telegraphic Agency*

JERUSALEM—The decision by the Arab League to boycott the products of "Zionist" industry and commerce, beginning Jan 1 next, represents a greater immediate danger to Jews outside of Palestine than to Jewish industry within the mandate.

In fact, it is emphasized that the Jewish export trade, and particularly the rapidly growing diamond-culture industry, is confined to Europe and to North and South America. It is recognized, on the

dustries of Palestine, but the steady and large orders forthcoming from Turkey are expected to cushion any such effect.

But the Arab League proposal to "Boycott Zionists in Arab countries" represents a far more serious problem, in the opinion of Jewish leaders in Palestine. The Cairo reports of the boycott decision, say that "one of the main tasks of the boycott will be to ascertain a method of distinction between Jews and Zionists." This, it is foreseen, will place Jews in Egypt, Iraq, Syria, Lebanon and

Arabia in an exceedingly tough spot. A well-organized boycott could ruin many long-established business enterprises in no time at all. Conceivably, the point may be reached in any of the Arab states where the mere denunciation of a Jew as a Zionist will be used as a means of depriving him of his job or his shop or other business.

Andre Maurois, French Jewish novelist and biographer, will join the faculty of the University of Kansas City on Jan. 28.

## False Issue Raised, Senators Tell Truman

*Jewish Telegraphic Agency*

WASHINGTON—The text of a letter addressed to the President in connection with his reported opposition to the establishment of Palestine as a Jewish Commonwealth was made public here by Senators Robert F. Wagner and Robert A. Taft, co-sponsors of the Palestine resolution now pending in the Senate, from which Truman has withdrawn his support.

In the letter, the two Senators charged that "misrepresentations and false issues raised with respect to the projected Jewish commonwealth," are intended to "confuse the public." They expressed the belief that the passage of their resolution, which calls for the eventual establishment by Jews of a free and democratic commonwealth in Palestine, is more urgently required now than ever before in view of the projected inquiry by an

Anglo-American committee. The letter reminded Truman that on countless occasions the Zionist Organization of America has made it "crystal clear" that it contemplates a democratic state with complete equality of rights for all citizens irrespective of race or faith.

**Inquiry Useless, Arabs Say**

*Jewish Telegraphic Agency*

CAIRO—Asserting that the projected investigation by the Anglo-American inquiry commission on Palestine is utterly useless, since the Palestine problem has been studied many times, the Arab League this week condemned the proposed commission as "not justified."

The statement welcomes Bevin's assurances that the Arabs will be consulted on Palestine and interprets this to mean that the British Government will consult the Arab states on the Palestine issue. It thanks Bevin for the emphasis which he laid on the "eternal and actual rights" of the Arabs and for the distinction which he drew between Zionists and Jews.

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# Poles Disappointed Because Nazis Stephen Wise's Zionist Address Didn't Settle The Jewish Problem Well Received by HUC Audience

## J.D.C. Meeting Hears Government Efforts to Help Jews Opposed

By FRED A. STERN

World Wide News Service  
NEW YORK—The Polish people are disappointed that the Germans did not "settle" the Jewish problem for them by completely exterminating the Jews. This was the statement made by Dr. Joseph Schwartz, European director of the Joint Distribution Committee, at the annual conference of the J.D.C. this week.

Dr. Schwartz is a person given to conservative statement and in making this indictment of the Polish people, he added, he was measuring his words.

### Borne Out By Return

What the J.D.C. director stated is borne out further by the thousands of Polish Jews who, released from concentration camps, are now fleeing back to the American military camps in Germany.

An uneasy feature of the current anti-Jewish wave in Poland, Dr. Schwartz pointed out, is the fact that a government which is trying to stamp out anti-Semitism is meeting with sharp opposition by the Polish people generally. In the olden days it was the government which used to egg on the masses, but now the people apparently have learned their lesson and have themselves become the initiators of attacks.

### Just as Bad Elsewhere

In other European countries, Dr. Schwartz pointed out, conditions are equally bad. If one trouble does not get the Jew, then some other trouble gets him. Thus, in Hungary, inflation, on top of other troubles, has made the price of food prohibitive.

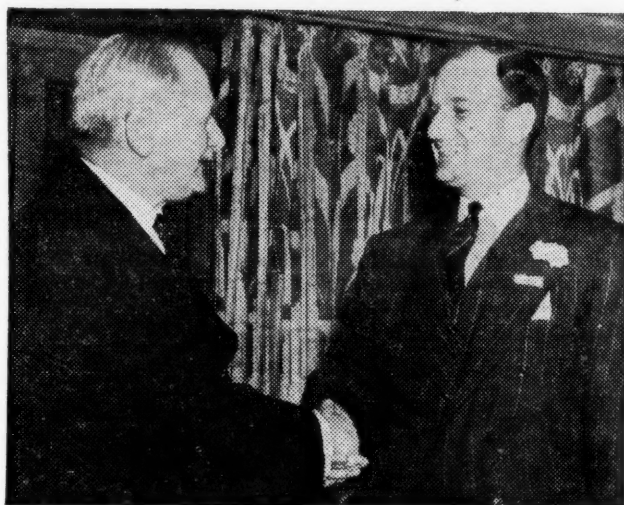
In brief, it boils down to this. Peace has brought no peace to the Jews of Europe. The remnants who survived the most ghastly horrors of Nazism are today scarcely better off.

The J.D.C. calls for an immense budget—a total of over fifty millions to cope with the problem of these Jews for the coming year.

### JDC Budget \$58,350,000

We do not doubt that American Jewry will respond to this call. Immediate help must be provided—but, beyond this help, there is a call also for Jewish statesmanship. We must do something more than stop-gap work for these hapless people. In that connection, the importance of Palestine becomes more clear. However hard the obstacles, in Palestine only is there a comprehensive solution for the problem.

A budget of \$58,350,000 for the year 1946, almost double that of 1945, was adopted at the annual meeting.



## Edward Warburg Succeeds Baerwald

Paul Baerwald, left, retiring Chairman of the Joint Distribution Committee, congratulates his successor, Edward M. M. Warburg, recently discharged from the U. S. Army, who returned to the position he resigned when entering service in 1942. Mr. Baerwald, now Honorary Chairman, completes this month 31 years of service with the JDC.

## Gen. Smith Expects 100,000 Jews; Need Aid

World Wide News Service

LANDSBERG—Predicting an influx of 100,000 Jews, mostly Polish, into the already over-taxed Jewish refugee camps in the U. S. zone in Germany, Lieutenant General Walter B. Smith, U. S. Army Chief of Staff in Europe, disclosed that he was contemplating asking the American government for a ruling on the problem.

General Smith said that the Army had been assigned to the task of rescuing Jewes, but not of providing them with long-term custody and support. The lack of a long-term policy setting forth an ultimate goal is one of the Army's greatest difficulties, he said.

Military staff opinion is against setting up a haven for European Jews, because it is felt that the United States should not bear the full burden of protecting the Jews, General Smith continued.

Military men also feel it would be unwise, on the grounds that the Army has limited resources and that there is pressure from the United States for the best possible facilities to be made available to the Jews, he said.

### Phi Eps Elect Jacob Miller

Special

PHILADELPHIA, Pa.—Jacob K. Miller, of this city, has been elected Granon Superior, National President of Phi Epsilon Pi.

## Rabbi Buries Methodist According To Will

Special

ST. JOSEPH, Mo.—A request in the will of Alice Fay Galbreath, prominent local nurse, who was a member of the Methodist church, that Rabbi Myron M. Meyer, of Temple Adath Joseph here, officiate at her funeral was carried out. Rabbi Meyer conducted services in a local mortuary and then accompanied the body to Graham, Mo., for burial.

## Nab 427 Illegals, But 407 Released

Jewish Telegraphic Agency

TEL AVIV—Since the end of the war in Europe, 427 Jewish "illegal" immigrants have been apprehended in Palestine, J. V. W. Shaw, Chief Secretary of the Palestine Government, told a press conference. He added that 407 of them have since been released, and 15 deported. Measures for dealing with illegal immigrants, Shaw said, engage the government's constant attention.

## JTS Conference In Connecticut

Special

NEW HAVEN, Conn. — Delegates from over a dozen Jewish communities of the state attended a conference yesterday afternoon in the Hotel Taft here arranged jointly by the Conservative Synagogue of Connecticut and the Jewish Theological Seminary of America.

Special

CINCINNATI—Enjoying his position to the utmost, Rabbi Stephen S. Wise, one of the principal speakers at the banquet closing the ceremonies attendant on the Seventieth Anniversary Celebration of the Hebrew Union College, delivered a strong Zionist talk, which did not go unappreciated from the audience which overflowed into the entrance-way of the Hall of Mirrors of the Netherlands Plaza Hotel here.

Although Rabbi Wise declared, "I do not wish to make a Zionist address tonight," he either wittingly or unwittingly did so, and the audience applauded throughout, especially during the latter part when he twitted Rabbi Jonah Wise, toastmaster, and son of the founder of Hebrew Union College. After Rabbi Wise had finished, Rabbi Jonah Wise, alluding evidently to the fact that Rabbi Stephen Wise had the courage to deliver a Zionist talk at such a time said, "I am more than ever proud to have you as an alumnus of Hebrew Union College."

The toastmaster was referring to the fact that Rabbi Wise had had an honorary degree conferred on him that afternoon by the College.

### No Longer Obscure

Referring to the same honorary degree, Rabbi Wise at one point in his talk in a humorous vein said "today I have been lifted out of the depths of obscurity."

Rabbi Wise evidently relished his position immensely. He told the audience, as he launched into the Zionist portion of his talk, "You would not have me come to you and mouth little amenities." Answering the quotation from Isaac M. Wise in which the founder of the H.U.C. opposed Zionism, Rabbi Wise had a ready reply: "His disciples must not stand where he stood but where he would have stood were he living today."

The words drew the loudest applause of the evening, and it was evident to an impartial observer that at this celebration of three score and ten years of the founding of the HUC, the followers of Dr. Wise, at least those

## 15 Nobel Prize Men At Hospital Dinner

Special

NEW YORK—Fifteen Nobel Prize scholars will be honored at a dinner Tuesday at the Hotel Pierre opening the national campaign for \$4,000,000 to establish a medical school in Palestine. It was announced here. The guests of honor, who are serving on a committee of scientific sponsors for the project, will be Dr. Albert Einstein, Dr. Clinton Joseph Davison, Dr. Enrico Fermi, Dr. Victor F. Hess, Dr. Isador I. Rabi and Dr. Otto Stern, all holders of the prize in physics; Dr. Henrik Dam, Dr. Otto Loewi, Dr. Otto Meyerhof, Dr. George R. Minot, Dr. William P. Murphy and Dr. George H. Whipple, prizemen in physiology and medicine, and Dr. Peter J. W. Debye, Dr. Irving Langmuir and Dr. Harold C. Urey, who hold the prize in chemistry.

## J. D. C. Names Borinstein, Efroymsen to Boards

Special

NEW YORK—Louis J. Borinstein of Indianapolis was elected to the Advisory Board and G. A. Efroymsen, also of Indianapolis, was elected to the Board of Directors of the Joint Distribution Committee at the organization's thirty-first annual meeting here Sunday.

in attendance, were in thorough agreement with the Zionist position.

### Herzl Not An Escapist

Another point, Dr. Wise answered those who characterize Theodor Herzl's solution to the Jewish problem as defeatism and escapism, by saying that Dr. Herzl did not merely urge going away from the plague spots of anti-Semitism, but going back to Palestine.

Sixteen honorary degrees were conferred by Dr. Julian Morgenstern at a ceremony Saturday afternoon in the famous Plum Street Temple, and five graduates of the HUC were ordained as rabbis. The two-day ceremonies opened with services at the same temple Friday night, and continued with services Saturday morning, followed by a luncheon at the Hebrew Union College.

Continuing Dr. Wise said: "Some fifty-three years ago, Isaac Mayer Wise invited me to enroll as a student in HUC. He told me that I would have to be a student two years only."

"But circumstances made my enrollment impossible. Had I accepted Isaac Wise's invitation, the JIR never would have been founded."

"Not all gestures between HUC and JIR have been as gracious as today's award of my honorary degree. In fact, someone told me that HUC has been giving me the 'third degree.'"

"Isaac Mayer Wise has been portrayed as a great administrator. He was that indeed. But more than that, he had vision, enduring faith, rarest courage. He dared to be loyal although always free. He was the most loyal of Jews—to the American people, to the Jews and to his ideals. He remained not only the reformer of his day but the liberator of his lifetime—self-liberating and liberator."

"He was a man of faith, daring, vision, loyalty. There was no intolerance in him—save of intolerance. He hated hypocrisy and insincerity."

### Not For English-Speaking Jews

Stressing the magnitude of the Jewish tragedy in Europe with an estimate of 6,000,000 dead, Dr. Wise pointed out that "of course, Jews of English-speaking lands won't seek homes in Palestine."

"But would that every Jewish teacher might understand this: you aren't asked to sacrifice your convictions. But if 90 per cent of a people have a belief, are you—because of doctrine, dogma or fear—going to deny those 90 per cent that hope?"

"Zionists do not mean to forswear democracy."

"I shall not live to see it. But some day the Zionist ideal will be realized."

Dr. Jonah B. Wise, toastmaster, observed that Dr. Wise unfortunately had to leave to catch a train, but that otherwise he surely would have had time to make a Zionist speech. Dr. Jonah Wise said, "HUC always insists upon free speech and will continue to do so, even though there are some who cannot see the virtue and necessity of such freedom."

## Labor Shortage Puts Orange Shipments Behind

J. T. A. Correspondent  
By MEYER LEVIN

HAIFA—All of Palestine's orange shipments to Britain have been arriving behind time and in small batches this year because of the serious labor shortage in Palestine. According to Abba Hugi, general secretary of the Haifa branch of the Histadruth (Palestine Jewish Labor Federation) there is a severe shortage of both Arab and Jewish stevedores for loading the fruit as well as a lack of men to cut and pack the oranges.

"For all the oranges on hand to reach England by Christmas," he said, "we should be shipping out from 2,000 to 4,000 tons a day, while we are only handling 1,500 tons with the available labor supply. The oranges are going to pile up on the docks, waiting to be shipped."

While harbor work is heavier, cutting oranges,

Hugi pointed out, is an easy, pleasant job suitable for European refugees who are not otherwise engaged. Their availability for this type of work, he said, would release help for the heavier jobs.

The lack of orange-pickers is typical of the labor shortage in every field in this country. The building industry is in dire need of 20,000 additional workers, according to government figures. Since there was no building during the war it is estimated that there is a shortage of 120,000 rooms, aggravated by the influx of refugees. This lack of rentals is visible everywhere and complaints here, in Jerusalem and Tel Aviv, resemble those currently heard in New York. Some people are paying bribes as high as \$500 to secure two-room apartments.

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# UAHC Surveys 5 Large Cities For New Congregations

## 2 Other Surveys On, More Scheduled, Says Dr. Eisendrath

**CINCINNATI**—That the Union of American Hebrew Congregations, through its field staff, is now engaged in a survey "to ascertain precisely which areas might be most propitious for the immediate organization of new congregations," was reported here by Dr. Maurice Eisendrath. The Director of the UAHC told the Executive Board meeting here that Boston, Philadelphia, New York, Chicago and Washington have already been surveyed and that Pittsburgh, Cleveland and other mid-western communities are in the process of being studied.

"This is a work," said Dr. Eisendrath, "in which I am endeavoring to interest several of our returning chaplains... The winning of the unaffiliated is one of the foremost problems confronting American Jewry today."

Pointing to the "disappointment and bitter disillusionment prevalent both here and abroad, particularly since the appearance of the atomic bomb, which has shattered much of our complacency," Dr. Eisendrath said that "in such a day, there is but one refuge and one dynamic that can save us—the refuge of the synagogue, the dynamic of our Jewish faith."

"The seeming reversion on the part of the great nations, including our own, to power politics has brought consternation to our hearts," continued Dr. Eisendrath. "The continued plight of our brethren overseas, the apparent repudiation of their plighted word on the part of the leaders even of our democracies, the general moral and spiritual bankruptcy that is extant—all this has caused the joyous hour of victory to seem bitter to our tongues. As never before, it is incumbent upon us to strengthen our synagogues and to bring the ideals of our Jewish heritage to bear upon the complex and confusing problems of our day."

## 3 Faiths Want Farm Workers Protected

**NEW YORK**—Adequate legal protection under the Fair Labor Standards Act and the Social Security Act for the agricultural migrant is urged in a statement issued here by representatives of Protestant, Catholic and Jewish religious organizations. The statement points out that agricultural workers do not have protection for minimum wages, workmen's compensation, old-age and survivors insurance and unemployment compensation, as do workers in industry.

Rabbi Herbert S. Goldstein, president of the Synagogue Council of America, and Gabriel Davidson, managing director of The Jewish Agricultural Society, Inc., signed the statement.

## All Hebrew Papers To Stop Together

**JERUSALEM**—The Jewish Journalists Association issued a statement declaring that if any Jewish newspaper is suspended by the government for publishing copy which had been approved by the censor, the remaining Jewish papers will cease publication in protest.

Referring to press censorship, J. V. W. Shaw, Chief Secretary of the Palestine Government, said censors had been instructed to exercise strictness, but that this would not absolve editors of newspapers from responsibility for publication of inflammatory matter endangering public security.

## REVEAL AMG ARREST HEAD OF JEWISH COMMUNITY

By MAYER LEVIN

J. T. A. Correspondent

**JERUSALEM**—The head of the Jewish community of Eggenfeld, in the U. S. zone in Germany, where there are 150 Jews, was arrested by a Major Manning of the American Military Government, although no charges were preferred against him, it was revealed here by Capt. Eugene Lipman, a Pittsburgh rabbi, under whose supervision a bomber, flown by an American crew, took off this week from a Palestine airport carrying thirteen Hebrew teachers and several tons of books to camps for the displaced Jews in the American zone of Germany.

## Szalasi Sentenced to Death

**BUDAPEST**—Ferenc Szalasi, Hungary's last pro-Nazi premier, under whose regime hundreds of thousands of Jews were murdered or deported, has been sentenced to death by a People's Court. Szalasi was a leader of the anti-Semitic Arrow Cross organization.

## FULL RITES FOR BOXES OF SOAP MADE FROM JEWISH BODIES

World Wide News Service

**BUCHAREST**—A burial service that will forever be remembered by those who attended it took place last week at the town of Brashovi, near Transylvania.

For the buried were not corpses, but boxes of soap made from the fat of murdered Jews, slain by the Germans during the occupation.

Recently, the Jewish community here found a case of "soap" bearing the inscription "Pure Jewish Soap." The soap had been sent from the Reich to German settlers in Transylvania.

When a rabbi here was asked whether any religious rites would be required to dispose of the soap, he said that a burial was required as if the corpses were available.

With tears in their eyes, the members of the burial committee performed all religious rites. When the boxes were carried from the synagogue, the congregation broke out into loud weeping. Slowly the procession marched to the Jewish cemetery and the boxes of soap, the only remains of men that once lived, were lowered into a grave as the Kaddish was chanted.

As the procession said the last "Amen" following the Kaddish, an elderly Jew who survived Nazi bestiality was heard saying that neither soap nor prayer would whitewash the sins of the present German generation.

## Temple Boards Asked to Pledge Attendance

Special

**ST. PAUL, Minn.**—An unprecedented step may be taken by Mt. Zion Hebrew Congregation, Reform, of this city when the boards of the officers of the Temple, the Men's Club and the Sisterhood, will be asked to pass a resolution resolving to attend services each Sabbath.

The resolution, drawn up by the Joint Temple Attendance Committee of the Sisterhood and Men's Club, is also being presented to individuals to sign as a pledge.

"Recognizing the primacy and importance of the Synagogue and the Sabbath in Jewish life, we, officers and Board members of the Temple, the Sisterhood, and the Men's Club reaffirm our loyalty to these institutions and hereby resolve

to manifest our devotion to them by attending Sabbath services regularly and as often as possible, by refraining from scheduling social functions on Friday evenings, and by refusing to attend such gatherings when they are in conflict with the major activity of the Temple's Religious Worship.

"In these critical times for our people when the forces of evil would divide and destroy us, we should reemphasize the importance of the Synagogue as the bond of Israel's unity and togetherness, and find through its ministry of worship and education that 'better is a day in Thy courts O God, than a thousand elsewhere'."

## Srole Charges True, Lt. Gen. Smith Finds on Tour

### Dr. Eisenberg Gets Philadelphia Post

Special

**PHILADELPHIA, Pa.**—Dr. Azriel Eisenberg, Director of the Bureau of Jewish Education in Cleveland, O., has been named Executive Director of the Bureau of Jewish Education, here, to succeed Dr. Leo L. Honor, who is on leave-of-absence from the Board of Jewish Education in Chicago. Dr. Honor came to this city for one year to help set up the machinery for a coordinated community program of Jewish education.

Jewish Telegraphic Agency

**LANDSBERG, Germany**—An inspecting group of high ranking Army officers, headed by Lt. Gen. Walter Bedell Smith, U. S. Chief of Staff in the European Theatre, this week found conditions in the camp for Jewish displaced persons here to be decidedly bad.

A score of newspaper correspondents accompanied the group which came here as a result of the resignation last week of the UNRRA welfare director of the camp, Dr. Leo Srole. Dr. Srole, a well known American sociologist, had charged that conditions in the camps had reached a point where "disastrous epidemics may strike at any hour."

### USE FLOOR FOR TOILET PURPOSES

The state of the sanitation in the camp was typified by an incident that occurred in one of the barracks. There, the inspectors found that the floor was being used for toilet purposes, and the smell was so bad that Gen. Smith felt impelled to remark to Mr. A. C. Glassgold of New York, the UNRRA supervisor, "You as camp supervisor should be ashamed. The stench speaks for itself."

The charge that the Jews were sleeping, crowded two and three to a single bed was found to be true. The weakened survivors of Germany's torture camps are simply unable, for the most part, to climb to the upper level of a double decker bed.

It was revealed that 6,200 of these homeless Jews were jammed into space designed for 4,200 persons. Normally crowded conditions were being aggravated by the constant flow of Jews, in some cases with families, fleeing from the hardships and anti-Semitism of Poland as well as from the British and Russian zones. To care for this horde, UNRRA has provided only ten men. Recognizing this inadequacy, Gen. Smith asked those Jews who might be strong enough to help clean up the camp.

### FOOD STARCHY AND MONOTONOUS

A shortage of underclothing was found, although other types of clothes available were considered adequate. The food was described as "starchy and monotonous."

The charge that shortages were due to inmates of the camp selling their few belongings on the Black Market was discounted by both Army and UNRRA officials, although it was admitted that some trading of this type was going on.

Much of the difficulty in the camp, was blamed on "Red tape" in the relations between the Army and UNRRA. Gen. Smith promised that in the future there would be a closer liaison which should facilitate supply. Dr. Srole has agreed, as a result of the group's findings, to reconsider his resignation.

## Ted Samuels Wins U. S. Open Bridge Title

Special

**ATLANTIC CITY, N. J.**—Ted Samuels of Easton, Pa., captured the U. S. Open individual con-

tract bridge championship, amassing 373 match points to top a field of 124 experts entered in the opening event of the 19th annual Winter national tournament.

## Jewish Oddities



**T**HE part of America first inhabited by large groups of Jews was Brazil. Brazil was discovered by a Spaniard in 1499, and independently discovered by Pedro Alvarez De Cabral, a Portuguese, in 1500. Among those to accompany De Cabral was a Jewish mariner, Gaspar.

Portugal sent annually two shiploads of Jews, and also deported persons who had been condemned by the Inquisition.

As early as 1548, (and according to some 1541) Portuguese Jews, it is asserted, transplanted the sugar-cane from Madeira to Brazil. Whether this assumption is correct or not, by the first half of the seventeenth century nearly all the large sugar plantations belonged to Jews.

The greater number of these Jews were Maranos who quickly returned to Jewish custom and ritual once their religious freedom had been assured to them.

So extensive was the emigration of Jews from Portugal to the Portuguese colonies that in 1557 on June 30th of that year an edict was issued forbidding Maranos to leave Portugal.

The first Jews in North America arrived at New Amsterdam in 1655. They comprised a group of twenty-three who came from either Brazil or Cuba.

—Institutional Synagogue



## Kansas City Rabbis Won't Use Ritual Quoting New Prayer

**SPECIAL** KANSAS CITY, Mo.—Although Rabbi Ger-shon Hadas in preparing the ritual for the annual Community Thanksgiving Services in which all the members of the Rabbinical Association of Greater Kansas City take part, incorporated selections from the Reconstructionist Prayer Book, the ritual was not used, it was revealed in The Kansas City Jewish Chronicle. As a result of the decision, there were no printed pamphlets used at the services.

The statement issued by the Association, under the name of Rabbi Maurice Solomon, said: "The task of preparing the ritual for the annual Community Thanksgiving Services were, through the years, placed in the hands of one of our colleagues, Rabbi Hadas. The same procedure was followed this year, but some of the readings and prayers selected, though appropri-

ate in themselves, are from a source that is highly objectionable to the majority of the members of our association. These selections are included in the Reconstructionist Prayer Book, the volume which has been so strongly condemned by large numbers of rabbis and scholars.

"To have participated in a service using this material would have been tantamount to an approval of the use of the Reconstructionist Prayer Book, and because the majority of us unequivocally oppose its use, we all, therefore, agreed to the withdrawal of this ritual. We regret that the printed pamphlet reached us so late that it was not possible to provide another text and that, therefore, the service had to be conducted without a printed text for the congregation."

## Discriminating Resorts Hit By Michigan Ruling

**Jewish Telegraphic Agency** DETROIT—State-financed tourist bureaus in Michigan have been ordered to halt distribution of resort literature indicating that the accommodations are restricted to persons of a particular religion or color, it was learned here.

The ruling by William Palmer, secretary of the State of Michigan Tourist Council, came after a one-man fight by Rabbi Benedict Glazer, rabbi of Temple Beth El here, who personally appealed to Gov. Harry F. Kelly. Rabbi Glazer pointed out that literature containing discriminatory phraseology violated the Michigan Civil Liberties Law.

## Rabbi Parachutes From Burning B-29

**SPECIAL** NEW YORK—How a Brooklyn Rabbi, Solomon Rosen of Brighton Beach, jumped from a burning B-29, somewhere in New Mexico, was told here by Staff Sgt. Murray Braunstein, a former Brooklynite.

"Rabbi Rosen was sent to our base as chaplain," Sgt. Braunstein said, "and conducted services at many other bases in the vicinity. It was while on his way to one of these services that the plane caught fire and the crew bailed out. Rabbi Rosen had never jumped before, and but landed without mishap and that night conducted a service without mentioning the incident."

## Hotel Mayflower Opens Early

The Hotel Mayflower, Palm Beach, Fla., has opened two weeks earlier this year to accommodate guests who prefer Palm Beach before the rush season commences. The nicest month of the year in Palm Beach is December—before the heavy rush sets in—and guests who like an unspoiled atmosphere and delightful surroundings will find this in Palm Beach.

Rates are considerably lower in December and early April than in the height of the season.—Adv.

## Heads All Frats



MAURICE JACOBS

## Maurice Jacobs Heads All College Fraternities

**SPECIAL** PHILADELPHIA — Maurice Jacobs, Executive vice-president of the Jewish Publication Society of America, was unanimously elected President of the National Interfraternity Conference it was announced here.

The Conference consists of 60 national Greek-letter college fraternities, with chapters in the United States and Canada, and Mr. Jacobs' election marks the second time in the Conference's 37 years that a member of a Jewish college fraternity was elected to this office. Mr. Jacobs is executive secretary of Phi Epsilon Pi, Jewish fraternity.

## Gives \$25,000 Gift To Boston U. for Loans

**SPECIAL** BOSTON, Mass.—In appreciation of financial aid he received while a student at Boston University School of Law, David Stoneman, Boston business man and corporation lawyer, has given the university \$25,000 to establish a scholarship fund for deserving law students, it has been announced by President Daniel L. Marsh of B.U.

Stoneman is president of the Bretton Woods Company, operators of the Mt. Washington hotel at Bretton Woods, N. H., which was the scene of the Bretton Woods Conference.

## Cartoonist Joins Jewish Post Staff

Milton J. Pensak, whose first cartoon appears on the opposite editorial-page of this issue, is the newest addition to the staff of The Jewish Post.

Thirty-two years old, Mr. Pensak is a native New Yorker, where he graduated from Long Island University and Brooklyn Law School. He has done drawing and art work for many publications, and his cartoons will appear weekly in The Post.

His Jewish affiliations are with Young Israel, Poale Zion, American Jewish Congress and the Manhattan Zionist Club.

Mr. Pensak, who is not married, now lives in Chicago.

## Hassidic Tale on Air In 'Eternal Light'

**SPECIAL** NEW YORK—A Hassidic Tale, a radio drama by Morton Wishengrad, will be presented on the Eternal Light, Sunday, over NBC, 11:00 a. m.; WEAF, 12:00 noon, EST, under the auspices of the Jewish Theological Seminary of America.

The Hassidim were Jews who, reacting against the literalism of intense study of sources, believed that Judaism must be lived joyfully and that God must be worshipped in song and ecstasy. This worship of God, through fellowship, and close attachment to the tzadik (saint), was the core of the Hassidic religious movement, whose folklore is rich in humor and pathos.

## Conservative Cong. Opens in Akron

**SPECIAL** AKRON, O.—Activities of Akron's first conservative congregation, Beth-El, will begin Dec. 16 when Rabbi Reuben Katz of Wilkes Barre, Pa., takes over his duties. The congregation replaces the United Modern Orthodox and will be housed temporarily in the Jewish Center.

## I Think as I Please

By MRS. CARL ALPERT

### Epitaph on a Political Program

**E**VERY president of the United States since and including Wilson has endorsed Zionist aspirations, Zionists have repeatedly pointed out. It has remained for the Missouri haberdasher to break that chain of precedent, and to announce that he would not support a Senate resolution calling for the establishment of a Jewish Commonwealth in Palestine.

Quite aside from the immediate political importance of this declaration, it opens up a whole new chain of thought, and should clear the air for a very frank discussion regarding American politicians and Zionist reliance upon them generally.

Notwithstanding Truman's letter to Attlee asking for admission of 100,000 Jews to Palestine—a request which he forgot as soon as the letter was dispatched—many Zionists have not been surprised by the President's latest declaration of policy.

**THE VOLUME**, "America and Palestine," issued in 1944 by the American Zionist Emergency Council, contains the statements of scores of Senators and Representatives regarding Palestine, among them a certain U. S. Senator from Missouri. When Truman was elected to the Vice Presidency many of us rushed to that book to see how he had previously put himself on record. What we found there was so disappointing that we put the book away again. It might be in place now to repeat that brilliant statement, with its poor grammar, non-sequitur, mixed metaphor and incoherence. Truman said:

"My sympathy, of course is with the Jewish people and I am of the opinion that a resolution such as this should be very respectfully handled until we know just exactly where we are going and why."

"With the difficulties looming up between Russia and Poland, and the Baltic States and Russia, and with Great Britain and Russia, it is absolutely necessary to us in financing the war. I don't want to throw any bricks to upset the applecart, although when the right times comes I am willing to help make the fight for a Jewish Homeland in Palestine."

Small consolation indeed in that last sentence.

**ONE THING** must be said in tribute to this statement. It was obviously written by the man who signed it. The same can not be said for many of the other flowery or learned expositions of the Zionist cause found in the volume cited, or elsewhere in recent Zionist literature. Reading many of the statements emanating from Capitol Hill one would get the impression that our distinguished national leaders had all read Yehudah Halevi and Pinsker, Herzl and Nordau, Weizmann and Jabotinsky. What a ridiculous farce the whole thing has turned out to be, with ghost-written speeches vying with one another for popular appeal to the Jewish public.

And we continued, during all this time, to delude ourselves that our "friends" in public office believed and subscribed to the words which were so easily and conveniently put in their mouths.

How zealously and excitedly Zionist audiences in every part of the country have applauded "liberal statesmen" whose addresses, it was universally noted, were distinguished for their amazing grasp of the Jewish problem.

**WE CONTINUED** to fool ourselves, and our public, and thought we were gaining the valued support of politicians who had nothing to do but read the words prepared for them, in return for which they received priceless publicity, countless Jewish votes, and fat checks covering their travel expenses.

Maybe when Senator Pepper gets settled back in his routine in Washington, after his protracted world tour, he may be able to explain satisfactorily his statements from abroad, expressing grave doubts about Zionism, and glorifying such eminent personalities as Ibn Saud.

I sometimes wonder if we should not tender greater respect for personal integrity to men like Senator W. Lee O'Daniel of Texas, whose response to a request for his views on Zionism, as quoted in "America and Palestine," was: "I am watching the movement you mention very closely, and will continue to give it careful study."

**HOW GULLIBLY** we have swallowed every kind word thrown at us by the politicians, grateful for each expression of sympathy, bowing and scraping with gratitude for each pat on the head, each condescending nod. Sixty years ago Leon Pinsker found it necessary, to lash the same Jewish attitude, and we haven't changed a bit. Pinsker wrote: "If we hear an idle spectator on the road call out to us, 'You poor devils of Jews certainly are to be pitied', we are most deeply touched."

Thus when Ohio Congressman Harry J. McGregor wrote: "I will take the position that the persecution of the Jews by Hitler and his cohorts is one of the most tragic events of this age. There certainly is no doubt in my mind that the horror inflicted upon millions of innocent people places a grave responsibility on democracies . . ." when Congressman McGregor wrote that we found it necessary to preserve his words in the volume above mentioned, and to include him among the great friends of the Jewish people.

**THE SHOCKING** revelation of President Roosevelt's defection, and the latest disappointment from the lips of President Truman should effectively reveal the futility and the hopelessness of the type of political activity which Zionism has heretofore pursued in this country.

Worse still, they indicate the extent to which Zionism has failed to penetrate to the hearts and the souls of even its most ardent leaders and exponents. For Zionism differed from all other solutions to the Jewish problem in that it proposed Jewish self-emancipation. It was supposed to have been the means of giving the Jews a voice in the shaping of their own destiny, and the dignity and self-respect to use that voice. Instead, we have continued to whine for support, continued to seek influential friends, continued to bemoan "friends" who have betrayed us.

Mutely the masses of the Jews sense these things, and it remains only for a bold and imaginative leadership to break with political traditions and precedents, and save our people from a fate worse than honorable extinction—the fate of ignominy and self-contempt.

Dr. Silver, do you dare to be that leader?

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# Lewis on Books

By DR. THEODORE N. LEWIS

## Are Bevin and Truman Anti-Semitic Too?

I'M A LONE, lorn body. All men hate me. Even erstwhile friends have turned on me. There's no one left.

Such is Israel's lament, to believe some writers. But others cry, "That's pathological. Snap out of it. Act sensibly."

Truman in America, and Bevin in England, have wounded us. But are they, too, anti-Semitic? Won't it harm Jews to tell the world that EVERYONE is against them? The Forward's Zionism remembers that Turkey didn't let us even begin, in Palestine.



LEWIS

England, at least, allowed us to build the land. And, pointedly queries the Day's S. Niger, "Are WE, and America, enemies? ... Can we, or shall we, declare war on the world?"

The Zionists' own followers will be heartened, avers A. Revusky (Journal.) He, and Niger, remind us:

1. The White Paper, as such, is dead.
2. Legally, almost 20,000 a year can enter Palestine. (And how about other ways?)
3. We never had a Commonwealth in our pocket, anyhow.
4. Stop screaming, keep calm, and work.

## It Was and Is So

### Much Easier to Dream

"Wanted—Dreams," the Forward's D. Einhorn heads an essay.

Fantasies were beautiful once. Now, turned real, they are ashes in our mouths.

Men dreamed of flying. Greek Icarus had wings; got fire from heaven. The flying Tsaddik, just in time, saved periled Jews. Now, Reality is flying, has thrown its bombs, and created its hell. And the slaughter of 6,000,000 Jews has destroyed our fantasy forever. Would we had our dreams!

In tales, dead men's figures return, their voices speak. To save nations from danger; or stop harming of the innocent. Now, Hitler's ghost will appear on screens always. His Nazi voice will be heard through centuries. Fantasy has become reality; and it is nauseating.

Wicked Sodom was wiped out; the legend taught a lesson. Now the atom bombs will fall, and Death will be teacher. Our teacher.

Give us our dreams. Fulfillment is ugly!

One dream lives: That swords will be beat into ploughshares. That nation shall not lift up sword against nation. That the lion will lie down with the lamb.

This alone lives. For our evil genius could touch everything, but not this. And man could make all real; but not this.

Let us nurse this lone dream; while yet the world is not destroyed.

## Liberals Called Snivelling;

### Freiheit Wants Bilbo Impeached

Lynchings have increased in the South because of "the publicly expressed views of Bilbo," says the Freiheit. And liberals here are "snivelling" and "inept." Take columnist Marquis Childs. He is against the J. W. V.'s demand to impeach Bilbo; for the latter has the right to air his views, he says. It is such well-

meaning weakness that made Hitler's rise easy. "Anti-Semitic outbreaks" have been encouraged, too, by Bilbo. "Even a medical quack knows that preventative medicine is vital to social well-being. And impeachment of a fascist is preventative."

## Karl Shapiro, Jewish Poet, Defends Ezra Pound

Karl Shapiro, famed American poet, is giving us trouble. First he announces publicly that he doesn't feel primarily Jewish. Now, according to the Freiheit's B. Green, he is defending traitor Ezra Pound, dragged here from Italy. It seems to be one poet helping another. Yet, Pound broadcasted against America; with plenty of anti-Semitism. Quoting a Russian proverb, the paper concludes, "A dog rates a dog's death."

## Mashgiachs Form AFL Union

That beared gent who hovers over banquets, is the "Mashgiach," one who sees that things are kosher. Now he's joined a union; the Mashgiach Union, affiliated with the A. F. L. The Day asks you to patronize Union Kosher dinners only. "Everyone take care that the supervision is 100 per cent Union Made." It reveals these men were underpaid; and were often afraid to oppose the manager on matters of principle relating to dietary laws. So unionization will help religion. Incidentally, a dishwasher would occasionally absent himself. So the Mashgiach even washed dishes.

## Asch Considers Jesus' Birth A Jewish Festival, Too

Sholom Asch says Christmas is a Jewish holiday. In the Chicago Daily News he writes: I consider the birth of Jesus a Jewish festival also. We Jews have an equal part, in this happy event, with all humanity. We have good reason to thank God for that event. (J. Siegel, Forward.)

Asch seems positive about that last statement.

## Memo To Council—

### Truman Calls Jews a Race

Truman doesn't like a "racial" Palestine, for Jews. Thus, declares the Day's Dingal, the President called Jews a RACE. And how will the Council for Judaism like that? They've been shouting Jews are only a sect!

## Wailing Wall Statistics

The Wailing Wall got 374,000 Jews there, last year. Mostly for the High Holydays (Forward). Famous persons visited the Wall—among them the Jew Lawrence Steinhardt, now American Ambassador to Czechoslovakia. Arab hooligans dirtied some stones on the Wall. The government imposed a collective fine on the immediate Arab neighborhood: They have to pay a watchman, to see that such things are not repeated.

## The Old Sholom Asch—One of His Stories Retold

Let's think separately of the old Sholom Asch—the Jew. When he wrote stories of good will, he was still a Jew. The Freiheit reprints one—an immortal short story. It is called, "People and Gods." Two charity cases, a Jewish widow, and a Polish one, live. In two shacks outside of Warsaw. They get along well. Their boys had wandered off together, and disappeared; so they had something in common. They got

# YOUR NAME

By N. PEARLROTH

If you want the derivation of your name traced and explained, write to Mr. Pearlroth, The Jewish Post, Box 1632, Indianapolis, Ind.

## Dear Mr. Pearlroth,

Could you please tell me the background and the meaning of my name. We are from Horodenka, Austria, and have been in the U.S.A. for 35 years.

ROSE FIEDLER

1468 Vyse Ave., Bronx 60, N. Y.

## FIEDLER

It means "fiddler or violinist" in Jewish and German. It is an occupational name, derived from an ancestor who was a musician. It is refreshing to recollect that Jewish life in the Ghetto over a century ago was not all gloom and sorrow. They had their amusements even then. They had their merry-makers and their musicians, the most important of which was the "fiddler." Rich men took great pride in the fiddler they hired for their daughters' weddings. There were artists among them who could command astounding fees.

## Dear Mr. Pearlroth,

I read your column of Oct. 26 with great interest. I'm wondering whether you would be good enough to send me some information as to the derivation of my name.

SGT. WILLIAM APFELBAUM  
163 Rodney St., Brooklyn, N. Y.

## APFELBAUM

Yours is a "house name" which originated in Frankfurt on the Main, Germany, in the 18th century. Houses in those days had no numbers. Instead of numbers each house had a painted sign, by which it could be identified. The house from which your name is derived, bore the sign of an apple tree (Apfelbaum in German). Later when the authorities compelled the Jews to adopt family names, the tenants of the house took the housesign as their family name. After Lenin's death the Government of Russia devalued upon a triumvirate consisting of Trotsky, Stalin and Zinoviev. One of these three was your namesake. Zinoviev's real name was Apfelbaum.

## New Henry Hoke Book Discusses Front Groups

### Special

NEW YORK—A book by Henry Hoke, "It's a Secret," which discusses subversive activities and organizations like America First, the Christian Front, and the "Mother" clubs, will be published this month by Reynal & Hitchcock. The story of the three grand juries and the sedition trial and of the efforts of certain members of Congress to deflect Department of Justice prosecutions is the subject of the book.

along well. But their gods could not. On Passover and Easter the women locked themselves up, alone. But they got along, otherwise. Then the Jewish shack collapsed. The Polish woman took her in, and gave her a corner. That Friday night, Hebrew prayers were heard. Frightened, the Pole prayed loud to her Crucifix. The Jewess prayed louder. At last, the latter went to her corner. Both began to yearn. "Where are our wandering boys tonight? Well, God will take care of them. Yes, He will take care of them."

"In that moment of agony," ends the story, "they didn't ask: Whose God—yours or mine? Or What do you mean by God? It was just God. Just God."

A Weekly Digest of

# The Yiddish Press

By RABBI BENJAMIN SCHULTZ

## Hebrew Literature

AMONG recent Hebrew publications, the "Book of Memoirs" by Dr. Chaim Tchernovitz is notable. Over a long span of fruitful years, the author has enjoyed an intimate personal contact with some of the most distinguished Jews of the last century, many of whom have left a permanent impress on Jewish thought and life. Part one of "Memoirs" deals sympathetically and yet critically with several Jewish thinkers grouped together under the title "Sages of Odessa," all finding inspiration and achieving fame in this once proud Jewish city. Included are such outstanding figures as Ahad Haam, Mendele Mocher Seforim, Liliensblum, Bialik, Jabotinsky, etc. Part II of the volume includes keen studies of Nahum Sokolow, Kohler, Albert Einstein, Stephen S. Wise, etc.

What makes the publication significant is the fact that it is more than a record of the life and habits of these distinguished Jews, of their struggles and failures, ambitions and success. What gives it a quality of permanence is the penetrating analysis of the doctrines the men preached, of their basic thought. Just which is more intriguing, the personal story which the author relates from deep intimacy, or the interpretation of doctrine, it is difficult to decide. The truth is that successful combination of both is what makes these memoirs stimulating.

IN THE GALAXY of the Jewish mental giants of all ages, Ahad Haam occupies a special and a most majestic place. The portrait of this noble, gifted and yet frustrated genius, is excellent. The picture of Bialik, whom the author knew as a youth in Odessa is highly revealing. Touching is the tribute to that great Jewish historian, Simon Dubnow, murdered by the Nazis, and generous is the estimate of Liliensblum who strove for a reform in the Jewish religion.

In our own day, when Jews must battle with the British, the person of Jabotinsky grows daily in stature and prestige. Many have become "Revisionists" who never would have consented to call themselves such when the great man lived. Dr. Tchernovitz knew Jabotinsky well as a youth, and the pages devoted to this gifted leader are among the best. The final estimate that Jabotinsky was a tragedy in his life and death is proving accurate.

THE MOST poignant essay is that touching the famous cantor Pinchos Minkowsky of the Brody synagogue at Odessa. The contrast between the position of authority and prestige which he enjoyed in Odessa and with his neglect and misery in New York City is heartbreaking. In the new world, the educated and learned cantor simply could not satisfy the barbarian musical tastes of the Parnassim and their followers. The author laments Minkowsky's sorry lot, the lot of so many learned and educated Jews in a civilization where the chief criterion of value is financial success.

Not to say a word about the style of Dr. Tchernovitz would be

an unpardonable omission. His Hebrew reminds one of the Bible by virtue of its purity, simplicity and conciseness. Few Hebrewists wield so effective and so charming a pen as does the editor of this excellent Hebrew monthly, Eitzaron.

ANOTHER great Hebrew volume, and one which has received enthusiastic acclaim, is the fresh and critical, and beautifully printed edition of the poems of Yehudah Halevi by the eminent scholar Dr. Simon Bernstein. In addition to the careful editing of the text, Dr. Bernstein has prepared a most thorough and stimulating commentary, throwing light on the meaning of many a phrase and allusion. Often the commentary is as delightful as the noble poetry. All the liturgical poems, many of which have found their way into Israel's prayer rituals, and all the secular compositions of Halevi are here.

For his editorial work, for his brilliant commentary, and for his masterful introduction, Dr. Bernstein has placed the entire Jewish world in debt to him. Halevi's great love for God and for Israel has become legendary. He loved both with a passion which defies the mind of the contemporary Jew reared in "debunking and in secular materialism. To read the outpouring of a great soul not ashamed to express his sorrow and grief at Israel's plight and his deathless longing for God and Israel's restoration is a stimulating spiritual experience. For those who are unable to read the Hebrew original, an earlier and abridged collection of Halevi's poems is recommended, published by the Jewish Publication Society, with the English done by the gifted Israel Zangwill.

AN IMPORTANT Hebrew literary event in the United States is the annual publication by the Histadrut Ivrit of the Seder Hashanah (Book of the Year). The current edition is so rich and varied that literally it defies both adequate description or summary. Few contemporary books in English contain so much scholarship, literature, inspiration, etc. The 600 pages are divided into four sections, "Research and Science," "Belles Lettres," "Essay and Criticism," and "Israel in America." There are about fifty contributions from the pens of some of the foremost Jewish scholars and writers in the world. The volume is truly a library in miniature, and testifies to the unbroken and brilliant creativity of the Jewish spirit.

Of the significant contributions in this unusual volume, the article by Dr. David Weinrib on "The Jewish Science of the Nazis" is the most timely. It deals with the "scientific" studies on the Jewish question, produced by German scholars under Nazi tutelage and auspices. One constant and undeviating purpose motivated every one of these "studies" to provide a "scientific" basis for the Nazi race theories, to "scientifically" establish Jewish inferiority, the Jewish menace to European civilization, etc. Often, as in the case of theologians, there is even an attempt to justify the measures taken against the Jews, graciously conceded to be harsh, on grounds of "moral necessity." This vast Nazi literature on race, prepared by German scholars, some of world-wide eminence, in a "scientific" spirit of "disinterested" research, inquiry, and scholarship, filling

(Continued on last page)



# WOMEN'S WHIRL

A Column For Women Only . . . By LIBBY LIBER

WELL, Girls, this is the season when Conferences of all kinds are a dime a dozen. Your newspapers and magazines are filled with details as well as "headliners." But now and then some striking incident or personality bursts into the light of world events. Recently in Washington, D. C., delegates came from all parts of the world to an international conference—nothing new for the nation's capital. But this was an International Christian Conference for Palestine, and among the speakers at a Women's Tea on the eve of this great gathering was a slender slip of a woman, Lorna Wingate, 27-year-old widow of the late British General Orde Wingate.

Mrs. Wingate was in Jerusalem with her illustrious husband during those trying years when Arab bandits began to terrorize the Jewish Colonists with somewhat suspicious regularity. She spoke freely to Murray Frank who interviewed her about conditions which compelled the General to cause a first hand investigation, a study of the people and the situation

in Palestine. "That study made Zionists of us," she said.

That report, you remember, disclosed the sources of financial support for Arab banditry as Nazi and Fascist, under the sinister director of the Grand Mufti of Jerusalem. It was because of the Wingates that Jewish Colonists learned the techniques of righteous self defense.

Lorna Wingate has a striking personality. One can almost guess her personal history—that she fell in love at 15, married at 17, left England in October of 1936 and turned up a month later as an "illegal immigrant" in Palestine to join the General. She and her baby son, then 17 months old, "managed" through the London "blitz." The baby was born six weeks after his father was killed in a plane accident in Burma. The fates have not been kind. But this courageous little woman carries on. She has never let up her fight for Jewish Palestine. She joined with Sir Wyndham Deedes and Miss Nancy Mackinnon and organized Britishers into the British

Association for a Jewish National Home in Palestine. This organization bought a building in London which they named "Palestine House" where they installed a permanent exhibit of Palestine Jewish life and works. It is a center for lectures, forums and other gatherings of Jews and Christians who want to see "justice to the Jew" in their own time.

Speaking of International Conferences reminds me that Miss Katherine Lenroot, Chief of the Children's Bureau of the Department of Labor, attended the International Labor Union Meeting in Paris as advisor to the U.S. delegation. "There are practically no Jewish children between 6 and 10 alive in Europe today" is the ghastly report she brings back to us.

If anyone tells you that the "three gold balls one sees in front of pawnbrokers' establishments are of Jewish origin, tell them you know better. The first moneylenders in London came from Lombardy, Italy, and Lom-

bardians who boasted coats-of-arms at all used the three gold balls for distinction. So there!

Did you know that Sydney, Australia, now has a B'nai B'rith Women's Chapter, the first such organization in Australia? They already number 46, and more power to them! In case you want to get in touch with them, address their President, Mrs. Richard Kraus, 50 Stanhope Road, Sydney, Australia.

More than 1500 women attended the Annual Regional Membership Luncheon of Women's American ORT at the Hotel Commodore in New York City the other day. And what a galaxy of notables were on the program! Lillian Hellman, the noted playwright—author of such Broadway successes as The Children's Hour, The Little Foxes, Watch on the Rhine and others, was one of the speakers. And there was one male speaker, too—Dr. Charles Bruggmann, Swiss Minister to the United States. These women are stressing financial

guardianship of war orphans and gave special applause when the name of Mrs. Ira Atkins was mentioned. Mrs. Atkins has "adopted" 14 children already! A real "mother in Israel" if there ever was one. . . .

If it comes to your city, don't miss the excellent photographic exhibit of "Mother and Child Care in the USSR." It is on a nation-wide tour and may land in your public library or Community Center. I saw it at the New York Public Library on 42nd St. recently and it was an eye-opener for efficiency and modernity on which we of the western hemisphere thought we had a monopoly. . . .

By the way, when next you visit New York City, you'll notice that the Library and the pair of stone lions that guard its Fifth Avenue entrance have had a much needed "bath."

On the radio the other night, Bob Burns said: "AWOL means Absent With Out Leaves"—which might have been Mother Eve's "crime" in the Garden of Eden.

## The Junior Post

For Boys and Girls

By RUTH PALLER

### IF IT COULD ONLY BE SAID ABOUT MY SON

LEIBEL lived with his father and mother on a big farm in Russia a long time ago when your grandfather was a little boy. His father was a rich and successful farmer but he was not happy because he had no education. He didn't know an Aleph from a Beth, and as for Talmud, he had never even heard of it. He made up his mind that Leibel would have every chance to become a learned man.

Now the nearest cheder was in a town several miles away, and every day Leibel went there to study under the town Melamed or teacher. After a very few lessons, he had learned to sound out the Hebrew letters, and one day, when he came home, he said:

"Papa listen to this." Opening his primer, Leibel pointed to the sounds and read: "A, Ba, Ga, Da." "Wonderful," cried his father in pleasure at his son's learning. "Wait, that isn't all," said Leibel, and he went on: "E, Be, Ge, De."

"Amazing!" exclaimed the father. Leibel continued: "O, Bo, Go, Do."

The farmer called in his wife and together they listened proudly as their son read the first letters in his primer.

"He is a genius," sighed the mother joyfully.

"That's what he is—a genius!" cried the father. We must send to the great Yeshiva or college of Jewish studies for the biggest professor to come and examine our child. He belongs with the great scholars, not in a little cheder."

AT ONCE, the farmer sent word by the village letter-writer that his son was an unusual student and he wished the Yeshiva to send to his farm its most learned professors to examine the boy's knowledge. He promised to pay all the traveling expenses and two hundred rubles besides.

There was great excitement at the Yeshiva when the message reached there, for a brilliant scholar is one of the ornaments of Jewish life, and the professors

were always happy to find a boy of promise. The ability of Leibel was painted in such glowing words that the Head of the Yeshiva decided that he, himself, would accompany one of the professors to the home of the farmer.

THE TWO SCHOLARS arrived on Friday, just before candle-lighting time. They were received with great honor, and since it was the Sabbath, all thought of the examination was put off until the following evening. After prayers, the guests sat down to a delicious dinner of fish, and noodle soup, stuffed roast chicken, and fragrant kugel, topped off with compote and strudel. All the next day, they enjoyed the Sabbath with their hosts. At last, when the sun had set and the Havdolah prayers were said, the Head of the Yeshiva opened a book which he had brought and said to Leibel: "Come now, my child, and let us hear a little reading from the Midrash." The Midrash contained many stories that Rabbis used to tell in explaining the law.

"Midrash?" said Leibel, with a puzzled look. "What is Midrash?"

The Head of the Yeshiva thought that perhaps he had started too far along the paths of learning, so he closed the book and took from his bag a volume of Talmud, which was a simpler explanation of the Law.

"Let us read a little Talmud, then," he said kindly to the boy.

"What is Talmud?" asked Leibel, scratching his head.

THE HEAD of the Yeshiva shrugged and took out another book. "Very well, he said, 'Let us start with the Five Books of Moses. Begin reading the Hebrew, my boy.'

There was silence as Leibel looked blankly at the first page. "Berashis," the Rabbi prompted him.

Still Leibel made no sound.

The two Rabbis looked at each other in bewilderment, and the farmer wore a worried frown. His wife stood nearby wringing her hands.

All at once the assistant had an

idea. "Let me see the book you are studying, my boy," he said.

Leibel ran and brought his primer. He opened it to the first page and read, clearly and quickly: "A, Ba, Ga, Da. E, Be, Ge, De. O, Bo, Go, Do."

A BROAD SMILE spread over the faces of the Rabbi and his assistant as they understood that the poor ignorant father didn't know that these sounds his son was reading were only the very beginning of learning.

At sight of their smiles, the father lost his worried look and going up to the two men, said, "Well, what do you say about my boy?"

The Head of the Yeshiva cleared his throat once. He cleared it again. Then he said, "Do you know what I say about your boy? I only wish that people could say the same about my son as they can about yours."

With that, the two rabbis made their farewells and set out for home, leaving the proud father feeling well repaid for his expense.

On the way home, the assistant turned to the Head of the Yeshiva. "Master," he said, "What has come over you?" How could you say what you did to that farmer about his uneducated son?"

"I just said that I only wished people could say the same about my son as they can about his. What is wrong with that?"

"WHAT IS WRONG?" exclaimed the assistant. Why your son is one of the cleverest, most brilliant scholars in Russia. His knowledge is less only than your own, and you are the wisest Jew in the country.

"To be sure," said the Master. "Leibel, who can read only A, Ba, Ga, Da, knows more than his father, doesn't he?"

"Yes, of course, he does. The father thought that those simple sounds were all of Hebrew Learning."

"Very well then," said the Head of the Yeshiva with a chuckle. You call me the wisest Jew in Russia. If people could say that my son knew more than I know, what a proud and happy father I should be indeed."

The Histadruth which last week marked its twenty-fifth anniversary, has grown from 5,000 to 150,000 members.

## What Foods These Morsels Be

By MRS. LEAH W. LEONARD

STRANGE, isn't it, how certain dishes are common denominators no matter what they are called? Take the old reliable Hamburger. It certainly must have gotten that name in the Germanic countries. But it's just as tempting when called Bitki in Russian, or Kotlety in Polish. And here are a few simple rules for its preparation.

### HAMBURGERS IN SAUCE, CALLED BITKA IN RUSSIAN

2 lbs chopped beef	1 small carrot, grated
1 cup dry crumbs or prepared dry cereal	1 grated onion
2 eggs	Salt and pepper to taste
	1 cup tomato or mushroom sauce
	Shortening for frying

Combine all ingredients except sauce. Form into small balls the size of walnuts and fry till nicely browned on all sides. Cover with sauce and let simmer over a low flame 3 to 5 minutes, covered, then uncover for 5 minutes before serving. Garnish with minced parsley. Serves 6 to 8.

### HAMBURGERS, AT HOME OR ABROAD

1 lb. chopped beef	1 egg and 2 tbsps cold water
½ cup cornflakes	1 tbsp grated onion or juice
½ cup cornmeal or fine dry crumbs for dipping	Salt and pepper to taste
	4 tbsps shortening

Combine all ingredients except shortening. Form into 6 patties and dip into cornmeal or dry crumbs, flattening each patty to ½ inch thickness. Fry in hot shortening over moderate heat till nicely browned on both sides. Top with sliced Bermuda onion if desired, or serve plain.

Variation: Make it Stuffed Hamburgers this way: Divide into 8 or 10 parts and pat very thin. Dip in cornmeal only one side of each patty. Place a teaspoonful of any chopped pickle relish on one patty and cover with the other, pinching the outer edges together. Place a slice of onion under each and bake 20 minutes at 375° F.

Here's another favorite called Holishkes by some of us, Goluptzi by Russians, Dolmas in the Levantine countries and Stuffed Cabbage in prosaic English. Try the basic recipe or any of the variations and write us which you like best.

### STUFFED CABBAGE, BASIC RECIPE

1 lb. chopped beef	2 tbsps uncooked rice
1 egg	Salt and pepper to taste
1 onion, grated	10 medium size cabbage leaves
1 carrot, grated	Boiling water to cover leaves

Combine chopped meat, egg, grated onion and carrot and season with salt and pepper to taste. Add the uncooked rice and let stand in the refrigerator while preparing the cabbage leaves. Wash each leaf in cold water, drain and place in a deep bowl. Cover with boiling water and place a plate over the bowl. Let stand 5 minutes or till leaves are wilted. Drain and cool. Place a rounded tablespoonful of the meat mixture in the center of each leaf and wrap up, tucking in the ends. Arrange in layers in a fairly deep pot, placing a cabbage leaf or two between layers and one or two on top. Cover with cold water and cook slowly at least 1 hour, uncovered, then remove to a baking pan and bake-at 350° F until nicely browned. Add a little hot water or soup stock to prevent drying.

Variation: Add the juice of 2 lemons and 3 tbsps brown sugar after the first hour of boiling. Continue cooking 1 hour longer. Thicken the sauce with flour and water paste, or 1 tbsp cornstarch mixed with ½ cup cold water, and cook at least 10 minutes before serving.

Variation 2: Add 1 cup strained stewed fresh or canned tomatoes, or ½ cup seasoned tomato sauce to Variation 1 and turn into a baking pan as in Basic Recipe.

Variation 3: Omit tomato sauce. Add ½ cup seeded raisins when adding lemon juice and brown sugar. Continue cooking or baking.



# CHRISTIANITY'S DEBT TO JUDAISM

## Why Not Acknowledge It?

By DR. JOHN  
HAYNES HOLMES

**I**N SPEAKING to you this morning, I have two very definite propositions in mind. One is the proposition that Christianity owes a heavy debt to Judaism. The other is the proposition that Christianity ought to be willing to recognize and pay this debt, as any honorable debtor recognizes and pays his obligation.

When I speak of Christianity, let me say, I am not speaking of theological doctrines or ecclesiastical instructions—very little of what is contained in the actual history of the church. Rather am I speaking in terms of that pure religion and undefiled which sprang from the heart of Jesus, was propagated far and wide by his disciples and apostles, was recorded in the pages of the New Testament, and remains to this day the greatest single spiritual influence in human history. This religion, it should be known, is in reality Jewish in origin and content. It is only an accident that it did not remain in the end what it was in the beginning—a part and parcel of the Jewish world. Now that it is one of the separate religions of mankind, its parentage should be confessed and its heritage duly honored.

**L**ET me begin what I have to say this morning with Jesus, who is the center and soul of Christian faith. There are three things to be made plain about this man.

In the first place, I would remind you that Jesus' parents were Jews. Whether his father, Joseph, was of "the stem of Jesse," and thus of the royal house of David, as the Bible states, is altogether unknown and quite improbable. The genealogies to this effect in the New Testament are valueless. As a matter of fact, we know very little about Joseph—only that he lived in Nazareth in Galilee, that he was a carpenter by trade, and that he died, in all probability, before Jesus came to manhood. In much the same way, we know little about Mary, the mother of Jesus. She is a shadowy figure who emerges into the light only in the last few hours in the career of her eldest born. But amid all this obscurity, there remains the indubitable truth that these two persons, who are so venerated by the Christian church, were both of them Jews.

**T**HE second fact is of course that Jesus, as the oldest child of the parents, was thus himself a Jew. Two attempts have been made to break down and destroy this simple fact. The first is theological, and is to be found in the dogma of the Virgin Birth, which represents Jesus as born not of Joseph and Mary, but of a divine conception of God upon Mary. But this leads to the fascinating and impressive conclusion, seldom mentioned in doctrinal discussion, that out of all the tribes of earth, God chose a Jewish maiden for the incarnation of his dearly beloved and only begotten son. The second attempt to dispel the fact of Jesus' Jewish origin is purely pagan. It is to be found in the assertion of the early opponents of Christianity in the Greco-Roman world that Jesus was born out of wedlock from a Jewish girl who had had contact with a Roman soldier. This has been revived today in one form or another, by anti-Semitic Nazi propagandists. But this suggestion leaves Jesus at

### About Dr. Holmes

The Rev. Dr. John Haynes Holmes, renowned minister of the Community Church, New York City, is one of the most prominent civic and religious leaders in America. His reputation as a dynamic, fearless preacher has spread far and wide. His many-faceted career as a lecturer, author, traveler and leader for civil rights, has made him a unique figure in the ministry and political life. He has served the Community Church since 1907 and his pulpit and forums have won a great host of adherents. He is a founder of the American Civil Liberties Union, a founder of the National Association for the Advancement of Colored People, was chairman of the City Affairs Committee of New York for nine years.

Dr. Holmes is a graduate of Harvard University and its Divinity School with highest honors. He received honorary degrees from the Jewish Institute of Religion and St. Lawrence University, has lectured widely here and traveled extensively abroad. He is the author of many books, including "Palestine Today and Tomorrow," "Through Gentile Eyes," etc. He is the editor of several magazines and author of many hymns.

least half-Jewish, and thus quite as much outside the pale of the Nazis as though he were a full-blooded Semite. Suffice it to say that there is as little in this story as in the dogma of the Virgin Birth. There exists not a scrap of evidence to substantiate it outside of sheer anti-Semitic prejudice. If we know anything about Jesus at all, it is that he was a child of Jewish parents, born in a Jewish home as the first-born of a large family, and thus himself a Jew.

**T**HE third thing to be said about the Jewishness of Jesus is that he was reared and trained in the Jewish faith. His parents were pious Jews; they went up each year to Jerusalem to keep the feast of the Passover! They taught Jesus, by precept and example, to attend the synagogue where he became acquainted with the Bible of his race. In his early manhood, it was his custom to go to the synagogue on the Sabbath day, which is more than a good many Jews do today; and he began his public ministry, so the record tells us, by standing up in the synagogue in Nazareth and reading from the prophet Isaiah. In spirit as well as in blood, this Nazarene was a son of Israel.

It is from these three points of view—his parents, his birth, and his religious training—that we must agree that Jesus was a Jew. It is to the Jews that the Christians owe this peerless leader and founder of their faith. I would go as far as to say that we cannot understand Jesus unless we acknowledge that his rightful place in history is that of the last and greatest of the Jewish prophets. It is to me as incredible that the Jews do not recognize this fact as it is discreditable that the Christians do not recognize it.

**S**O MUCH for Jesus! Next only to this august figure of the Nazarene stand three elements

which are central in Christianity. For all these three elements the Christians are indebted to the Jews.

In the first place, there is the Bible, the sacred scriptures of the Christian church. This Bible consists of two parts—the old Testament, so called, and the New. The Old Testament, which comprises some three-fourths of the Bible, belongs not to Christianity at all but to Judaism. The Old Testament, let it be said is the Jewish Bible! I know of no more high handed piece of impudence in all history than the action of the early Christians in taking over the Old Testament into their churches, and saying, "This is ours!" It is as though we Americans should possess ourselves of Shakespeare and Milton, and Dryden, and Poe, and Keats, and Shelley, and Tennyson, and Browning, and solemnly declare that the writings of these men belonged to us and were the basic part of our native literature. Saying so, of course, does not make it so! These poets are not Americans—and, by the same token, the Old Testament is not Christian. It is Jewish through and through; and whenever we use it we should remember that we are turning to Jewish sources for instruction and inspiration. That is the reason I am careful in our services here to refer to the Old Testament whenever I read lessons from its text, as "the Scriptures of the Jews." As for the New Testament, this is our own. This portion of the Bible is "the Scriptures of the Christians." But even so, it is only fair to recognize, it seems to me, that the New Testament is throughout a Jewish book. Every word of it, from the first chapter of Matthew to the last chapter of Revelation, was written by Jews, and thus is saturated with the Jewish spirit and ideals.

Next to the Bible comes the church—by which I mean not the hierarchy, which belongs to a later period of history, but the simple fact of the congregation of men and women meeting together on a Sunday morning for the worship of Almighty God. Where did this reality come from? Why, from the Jews—More specifically from that generation of Jews which suffered the tragic experience of the Exile.

**I**N THE ancient times, among all peoples, there was no church, or congregation, as we know it today. The centers of religious worship were temples, dedicated to the god or gods of the nation, where national festivals were held, where holy offices were performed by priestly agents of the state, and where the people came at periodical intervals to lay their offerings upon the sacred altars. This was as true in Palestine as it was in Egypt, Babylonia, Greece and Rome. The great temple of the Jews was in Jerusalem, and there was worship offered to Jehovah. There were times, to be sure, when local worship was set up in what was called the "high places"; but this was uniformly discouraged, and all religious rites thus entered in the city of the king.

Then came the Exile, in 586 B. C. The kingdom of Judah was over-run, Jerusalem captured and destroyed, and the people carried away as slaves into the far realms of their conquerors.

### If You Want More Copies

This is the fourth time this famous sermon has been reprinted in the regular editions of The Jewish Post. The sermon has also been reprinted outside of our pages three times—all by The Jewish Post and distributed free. The first printing was for 5,000 copies, the second for 25,000 copies and the present supply, which has been about half distributed, 250,000 copies. There are no restrictions on how many copies Post readers may have, although The Post, which is bearing the entire cost of this distribution requests that you do not order more copies than you plan to use. We ask only that those who write in for copies be subscribers to the paper. Please address your requests to Department H, THE JEWISH POST, BOX 1633, INDIANAPOLIS, IND.

Here they remained for two generations, lost to their homeland and to all the high practices of their religion. How could they sing the Lord's songs in a strange land? How could they worship God without temple or altar? They must keep in touch with their deity, and plead for his pity and help—otherwise they were surely lost, and their children with them. But with the Temple so far away, how could they reach God, or perform the rites which he expected? The answer came out of the very necessities of the situation. Robbed of their temple as of their holy city, the exiles, settled in scattered towns and villages, came together on the Sabbath day, wherever they were, and remembered Zion and read from the sacred pages of the Law. These meetings came to be regular gatherings, which in due course were organized, and later developed customs and practices and a sanctity of their own. They were called synagogues—or whatever is the Hebrew word for a "gathering together," or congregation, of men and women for the holy purpose of religion.

**I**T WAS thus, in a time of dire extremity, that the Law of Israel was preserved, and the memory of Jehovah, the God of Israel, not forgotten. In due course the Jews returned to Palestine, and there set up the Temple once again upon Mt. Zion. The central worship was thus restored, and the priests once again commissioned to guard the people's destiny. But the habit of the Exile was too strong and the people would not give up their local or congregational meetings in their villages, or even houses. The synagogue became as well recognized an institution of Judaism as the Temple itself, and held in time the first devotion of the people. Jesus knew the synagogue of Nazareth from his youth up, and in this synagogue began his ministry. When, following his death, his followers carried on his work, it was first in synagogues, and only later in churches of their own, that they proclaimed the Gospel.

**B**UT these churches, when they came, were modeled precisely on Jewish example, and thus were the daughters of the synagogue. When Christians meet today on Sunday mornings to worship God and to conse-

crate their lives to his service, and to preserve the sacred traditions of the faith, they are doing not only what the early Christians did, but what the Jews have done since the sad days of the Exile. We have a church because the Jews first had a synagogue. The former is the direct descendant of the latter.

This brings us directly to the third of these essential elements of Christianity. In addition to the Bible and the church is Sunday as the sacred day of rest and worship—the one day in seven set scrupulously aside for purposes of physical recreation and spiritual regeneration. Where did this Christian Sunday come from? Why, obviously, from the Jewish Sabbath.

**I**T IS true that the Jewish Sabbath is the last day of the week—traditionally the day when God rested from his labors after the six days of the creation. "And on the seventh day God ended his work which he had made" (Genesis 2:2). The Christian Sunday, in contrast, is the first day of the week, so celebrated because it was on this first day that Jesus is supposed to have risen from the dead. "And when the Sabbath was past . . . very early in the morning, the first day of the week, they came unto the sepulchre . . . and saw that the stone was rolled away" (Mark 1:3). So the first day among Christians came to take the place of the seventh day among Jews. But this detail is unimportant. The central fact is that the Christian Sunday is the rebirth of the Jewish Sabbath—the Christian once again taking his religious practices from the Jew!

We are beginning, now, perhaps, to understand how stupendous is the debt which the Christians owe to Jews. Not only Jesus himself, but the Bible, the church, and Sunday all come from Jewish sources. But not yet have we gotten to the heart of the matter. What about the teachings of Christianity—those great truths of the moral and spiritual life which constitute the essence of the Gospel? The things which Jesus taught—were these original with him, or did they spring from the Judaism in which Jesus was born and reared?

**T**HIS question reminds me of an experience in the early days of my ministry in this city. I was attending a meeting of the Liberal Ministers Club of which certain Jewish rabbis were members along with the Christian clergymen. I chanced to be sitting beside a very eminent rabbi of that day—the head of the great Temple Emanuel. In the course of our conversation together, I made some reference to what I called "the originality of Jesus." What was my surprise to hear this rabbi retort that there was no originality in Jesus—that the Nazarene was one of the most unoriginal men who ever lived. As a young and ardent preacher, I was greatly shocked by this remark. In later years, however, I came to feel that my friend, the rabbi, was on the whole correct. It is true that Jesus was original in what he said—or rather in the way he said it! Of all the religious teachers of the world he ranks as incomparably the most poetic. The

(Continued on next page)



# CHRISTIANITY'S DEBT TO JUDAISM; WHY NOT ACKNOWLEDGE IT?

(Continued from preceding page)

Sermon on the Mount and the various parables are unmatched for sheer power and beauty in either ancient or modern literature. Jesus was original also in his spiritual insights—in his discernments of truth in unusual circumstances, and in his application of this truth to the common way of life. He had a genius for spirituality which is unparalleled. But his supreme and unique contribution to Christianity, of course, was his personality. Within this man was a radiance of the inner life which made it easy for his contemporaries to join with the Roman centurion in the declaration, "Verily, this man was the Son of God." But in the actual content of his teaching, Jesus was not original. The substance of his faith and vision was all derived from Israel. Let me see if I can make this plain!

ON NEW Year's day, this year, a civic ceremony was conducted at the City Hall by Mayor LaGuardia, in which a Catholic priest, a Protestant clergyman and a Jewish rabbi were the participants. In the course of his remarks, the Mayor referred to the Golden Rule and the Lord's Prayer, and said that if men would only live up to the precepts of these two teachings, there would be no trouble in the world. It would seem as though, in this reference, the Mayor was flattering the Christians and leaving out the Jews. As a matter of fact, he could not have made a better selection, for the Golden Rule and the Lord's Prayer belong quite as much to the Jews as to the Christians themselves.

The Golden Rule, it must be said belongs to neither Christians nor Jews in any exclusive sense of the world. It is a part of all religions. Thus, I have found it in the scriptures of no less than nine of the world's religions—Hinduism, Zoroastrianism, Buddhism, Confucianism, Mohammedanism, Grecian, Roman, Judaism, and Christianity. The Golden Rule, as it appears in the New Testament, is familiar—"All things whatsoever ye would that men should do to you, do ye even so to them, for it is the law and the prophets." The Jewish Golden Rule is negative rather than positive in its formulation, but is identical in meaning. It reads—"Whatever ye do not wish your neighbor to do to you, do not do unto him. This is the whole law, the rest is exposition."

BUT THE Lord's prayer—this surely is original with Jesus! So it is in its formulation into one of the simplest and most beautiful compositions that can be found in the world's religious literature. But in its content it is derived from beginning to end from Jewish sources. There is not a line in the Prayer which cannot be duplicated in these sources. In substantiation of this sweeping assertion, let me cite the testimony of two scholars who have a right to speak, as I do not. The first is a famous German authority, Theodor Keim whose biography of Jesus, written many years ago, still ranks as one of the greatest studies ever made of the life and teaching of the Nazarene. Referring to the Lord's Prayer, Keim writes, "Not only the address of God, together with the first two petitions, but pretty well all of it in detail, appears here and there in Jewish Talmudic prayers." The second witness is a great Jewish scholar, Joseph Klausner, of the Hebrew University in Jerusalem, whose "Jesus of Nazareth" is regarded as the ablest biography

of Jesus ever written by a Jew. In this authoritative work the author says of the Lord's Prayer that it is "a remarkable prayer, universal in its appeal, earnest, brief and full of devotion. Every single clause in it, however, is to be found in Jewish prayers and sayings in the Talmud." So the Golden Rule and the Lord's Prayer alike belong to Jews as well as Christians.

NEXT only to these two documents, I would name the Beatitudes as the most precious sayings to be found in the Christian Scriptures. Here again we have a formulation of truth which is a supreme illustration of Jesus' poetic and spiritual genius. But the content of what is said is again almost wholly derivative. "Blessed are they that mourn for they shall be comforted"—if you would know where this comes from, turn to Isaiah 61:2. "Blessed are the meek, for they shall inherit the earth"—turn to Psalm 37:11. "Blessed are they that hunger and thirst for righteousness, for they shall be filled"—turn to Isaiah 55:1. "Blessed are the pure in heart, for they shall see God"—turn to Psalm 24:4. Thus are the phrases and thoughts of this great passage all anticipated by the Jews.

IF ANY statement of Jesus is commonly cited as the complete and perfect summary of his religion, it is the dual commandment, "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Where does this come from? First of all from the New Testament story of the lawyer who tempted Jesus, saying, "What shall I do to inherit eternal life?" But originally from the Old Testament, in two famous passages. The first is from Deuteronomy 6:4—"Hear, O Israel, the Lord thy God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." The second is from Leviticus 19:18—"Thou shalt not take vengeance, nor bear any grudge . . . but thou shalt love thy neighbor as thyself."

If anything is original with Jesus, it would seem to be his non-resistance—his injunction in the Sermon on the Mount to "resist not evil." This received its supreme expression in Jesus' commandment that we should love our enemies. This is very obviously a protest against and correction of the Jewish law of retaliation—"an eye for an eye, and a tooth for a tooth." This law, without any question, appears in the Old Testament. Jesus was mindful of it, and would get rid of it. But he was not the first to take this stand. Long since the Jewish prophets had laid hold upon the doctrine of love and forgiveness, even of enemies. But in one brief passage of the Old Testament we have an anticipation of this positive aspect of non-resistance which is breath-taking.

IF I were asked to name the most beautiful expression of Jesus' teaching on this point, I would turn to St. Paul's great Epistle to the Romans, and read the closing verses of the twelfth chapter—"If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good." If there is anything original in

Christianity this would certainly seem to be it. Yet turn to the twenty-fifth chapter of the book of Proverbs, the twenty-first verse, and what do you find? "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink, for thou wilt heap coals of fire upon his head." Even in his teaching of love, for enemies as well as friends, Jesus was only faithful to the noblest precepts of the Jews!

All of this shows what Jesus was really doing in his ministry. Not preaching a new religion, but reviving the pure and undefiled religion of Israel! Not starting a movement of revolt against Judaism, but only a movement of reform inside of Judaism! Not forsaking the Jewish synagogue and starting the Christian church, but cleansing the Jewish synagogue, even as he cleansed the Temple of the money-changers! Nothing would have surprised Jesus more than to have learned after his death that his work had led to a new religion largely hostile to his own. To this day he would not have understood the meaning of Christianity and Christian doctrine. Jesus was a Jew, in the great traditions of the prophets. He saw a religion in his time, as Isaiah and Amos and Jeremiah had seen a religion in their time, which had become overlaid and encrusted with a vast growth of theological and ecclesiastical literalism which was fatal to the pure essence of the faith. He found the people beset and betrayed by all kinds of rules and regulations, the minutiae of law and rite, which were killing out the simple practices of righteousness and truth. Worst of all, he beheld a priesthood which was feeding upon the corruption which they themselves were fostering in the worship of Israel.

ALL this he sought to sweep away. "The letter killeth, but the spirit giveth life!" The Nazarene wanted to find that spirit again. Therefore did he seek, like the shepherd his lost sheep, that great body of Jewish prophecy which was the real religion of Israel as contrasted with the sheer superstition of the priests and Pharisees. So everything that was precious in Judaism came to life again in Jesus. He was teaching what was truest and noblest in the tradition of his own people. He sought for nothing but the restoration of Israel to its true faith. What wonder therefore that he was not original, since he did not seek to be original? "Think not that I am come," he said, "to destroy the law or the prophets; I am come not to destroy but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Here was not a Christian speaking, but a Jew. All that was distinctively Christian came later and was unknown to the Nazarene.

Such is the debt which Christianity owes to Judaism! Not Jesus merely, nor the Bible, the church and the Sunday, but the whole substance of Christian teaching! To take account of this debt is to come face to face with two facts, which I would emphasize in closing:

FIRST, we find here one explanation at least, and a very important one, of why the Christians dislike and persecute the Jews. They hate them and would get rid of them because they are so heavily indebted to them. This is a simple law of psychology, illustrated by the experience of every day. Thus, did you ever hear of a tenant who loved his landlord? Have you ever encountered a borrower

who is devoted to the money-lender who has given him money? How often do you see a taxpayer who folds in his affectionate embrace the tax-collector? The publicans in ancient Israel were hated for nothing except that it was their business to receive the taxes for the government. And now the burden has fallen upon the Jews—that they have given so much to the Christians that the latter feel embarrassed and at last outraged that they owe all this to Israel! There are many reasons for anti-Semitism—for tortures and massacres, the pogroms and exiles, which the Jews have suffered all these centuries from Christendom. The problem is complicated and difficult—the pattern hopelessly entangled. But one strand in the snarl may be unravelled, and that is the one which has to do with the Christian's debt to Judaism. Until that debt is paid, or at least acknowledged, there will be little peace.

THE second thing which I would emphasize is this payment of the debt. Is it not time that payment began. And how shall it be done?

First, the debt must be acknowledged, somewhat as I have tried to acknowledge it this morning. Why should not Christians everywhere recognize Jesus as a Jew? Why should they not have the grace to refer to the Old Testament, when they use it, as the Jewish scriptures? Why should they not acclaim the kinship of the church with the synagogue, and of the Christian Sunday with the Jewish Sabbath? As for the Gospel, what would be lost and what not gained, if the Jewish sources of this teaching were at last made plain? All this is not very much, perhaps, in the serious business of paying a heavy debt, but it is at least something. A first step is taken in discharging an obligation when it is acknowledged that it exists.

Secondly, why may not we pay this debt to the Jews by fighting anti-Semitism? All around us rages this noisome and fatal plague. It works its havoc not merely in Germany and Europe, but right here in America. Half-hidden, half-confessed, whispered rather than shouted, taking shape not in hideous persecutions but in countless little irritations and injustices, but none the less fatal as a prejudice which poisons the soul, this curse is our curse, as it is Christianity's curse, and it should be ended for very shame. Here the church, in the very name of Jesus, should take the lead in stamping out this pestilence that devours ourselves as well as our victims. To fight and destroy anti-Semitism—this would be a large payment on the debt.

LASTLY, as a means of paying Christianity's debt to Judaism, there is the opportunity now abundantly given us to succor the Jewish refugees who wander the world in misery. Christianity has already done much for these refugees. The Catholics and Protestants of Germany and the occupied countries have lifted up their voices in protest against the Nazi horrors, and on more than one occasion have identified themselves with those who suffered. In England and in this country have Christians given generously in relief, and offered shelter and sustenance to the homeless hordes of Israel. But all that we have done is little enough. More—more, is needed, till every Jew the world around has found home and country once again, his place in the great body of humanity. To succor the Jews in this their hour of greater distress than they have endured

since Jerusalem fell to Titus, this is our plain duty. And it should be our welcome opportunity to discharge the debt which all too long has gone unpaid.

To bring Jews and Christians together, not by converting or merging one with the other, but by recognition of that spiritual kinship which makes them one—this is our holy task. To end the injustice and horror of the ages in finding and binding that "unity of the spirit which is the bond of peace!" Already Jews and Christians are one in all that is central to the inner essence of our faith. Why should we not similarly be one in all that is central to the outer relations of our lives? In both branches of the severed family there rests the obligation to shake off separatism and end isolation—but most heavily and immediately does this obligation rest upon Christians, who have the numbers, the power—and this debt which must be paid!

I KEEP thinking, as I talk to you, of that great scene in Lessing's drama, "Nathan der Weise" (Nathan the Wise), which touches upon this truth. Some of you may have seen this drama when it was produced in New York this past winter. If so, you will remember the scene to which I refer—that scene where the Christian Friar has just discovered some great deed of generosity and sacrifice which has been performed by the Jew, Nathan. In his enthusiasm and gratitude, and desiring to honor Nathan with the greatest praise that he knows how to speak, the Friar exclaims:

"Nathan, you are a Christian. Yes I swear  
You are a Christian—better never lived."  
To which the big-hearted and wise Nathan replies:  
"Indeed! the very thing that makes me seem  
Christian to you, makes you a Jew to me."

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## This Week in Jewish History

By HARRY CUSHING

Excommunication of Nathan Ghazzati. He was also known as Nathan Benjamin Ashkenazi but acquired the name Ghazzati because he had settled in Gaza. When Shabbatai Zvi reached Gaza on his way

DEC. 9, back from Cairo, Nathan 1666 entered into close relationship with him and became an ardent supporter of his claim and mission, advocating his cause with vigorous writings. Shabbatai Zvi's disciples declared that Ghazzati had dug up a part of an ancient manuscript which testified that their master was the Messiah. Ghazzati then professed that he was the risen Elijah, who was to clear the way for the Messiah. Prophetic revelations followed. Because the rabbis of Jerusalem were hostile to the Shabbatian movement, Ghazzati proclaimed Gaza to be henceforth the holy city and then entered upon a campaign of sending epistles to various Jewish communities and made visitations to various cities in Europe, Africa and Asia. The rabbis seeing that the credulous were still confirmed in their belief even after Shabbatai Zvi's apostasy when he became a Mohammedan, excommunicated all his followers, and particularly Nathan Ghazzati, warning all against harboring or even approaching the latter. Ghazzati is supposed to have been the author of the anonymous "Chemdath Yomim," on morals, ritual customs and prayers. He wrote a number of other things including "Peri Etz Hadar," prayers for the 15th of Shevat, the Hebrew Arbor Day.

Auto da fe at Toledo. At least 300 persons are known to have suffered as a result of those religious trials because of DEC. 10, their loyalty to the faith 1486 of Israel. The trial was followed by a painful and humiliating ceremony of recantation after which sentence was pronounced by the chief of the Inquisition. According to the sentence each of the persons tried was fined one-fifth of their possessions for the war against the Moors; they were prohibited for life from holding public office or following an honorable profession; might wear only the coarsest clothing, and faced burning if found guilty of not following the sentence. In addition, the victims of the Toledo

Auto da fe were forced to parade six Fridays, bareheaded and without shoes, scourging themselves with hempen ropes. It is reported that many fell ill as a result of this procedure because of the extreme cold weather in that December.

Napoleon issues decree dividing the whole French empire into Jewish consistories. Two years after creation of the DEC. 11, French Sanhedrin and 1808 the Assembly of Jewish Notables, Napoleon sought to organize the religious life of the Jews in his empire. In his decree of December 11, 1808, he formed some thirteen consistories. The Jewish consistories were modeled after those of the Catholic Church. None of the Jewish consistories survived the Napoleon era with the exception of those in France and Belgium, which continued until the Nazi invasion. It is assumed that with peace acquired in Europe, these may be re-organized by the Jewish ecclesiastical leaders.

Birth of Isaac Leeser, pioneer of the Jewish pulpit in America and founder of the Anglo-Jewish press in this country.

DEC. 12, He came to Richmond, 1806 Virginia, from his native Prussia at the age of 17. He worked in his uncle's counting room and was assistant to the chazzan on Sabbaths and Sunday as a teacher. He also won some notice in the public prints of the day, the first being his article in the "Richmond Whig" which was in answer to an article in the "London Quarterly" reflecting upon the Jews. Later, while serving as a Chazzan Leeser conceived the idea of the need of an English sermon in the American Jewish pulpit. Preaching in German had already been the vogue in the Reform temple of Hamburg. Leeser, who although of Orthodox tendencies, hoped to transform the chizzan's reading desk into a pulpit and his teacher's rod into the editorial wand. He was very successful in both. He delivered the first English sermon at Congregation Mikveh Israel in Philadelphia on June 2, 1830. He produced more than a dozen titles in the field of the Jewish religion, outstanding of course, being his translation of the Bible into English, which is still the authorized version among American Jews. He was the publisher of "The Occident," which acquired an inter-

national reputation and was the promoter of many national Jewish enterprises. Leeser formed the first Hebrew day school, the first Hebrew College—Maimonides College—the first Jewish Publication Society, the first congregational union and other activities.

Death of Moses Maimonides. It was the magnitude of the learning of Moses ben Maimon and his influence which DEC. 13, caused Mediaeval Jew- 1204 ish intellectual life to reach its climax. This commanding figure combined the humanism of Spain, the land of his birth, with the practical interests of the north European countries, leaving no branch of Jewish learning untouched and unadorned. He was only thirteen years old when his native city, Cordova, was captured by the Al-Mohadan fanatics, and his family joined the exiles. The family soon found a home in Cairo, where Maimonides became physician to Saladin himself. He possessed an encyclopedic mind: phenomenally well-stored, reverent, yet rational, intensely logical and intolerant of confusion. It may be said that he took the whole corpus of traditional Judaism, theoretical and practical, and reduced it to order. He was the author of a masterful commentary on the Mishnah in Arabic. Maimonides felt that knowledge of the Talmud was on the wane and so he wrote "Mishneh Torah" (Repetition of the Law) which presented the whole mass of traditional teaching. There was a widespread impression that Judaism, as a system, was antiquated, and so Maimonides put forth the "Moreh N'vuchim," (Guide to the Perplexed), in which he established the philosophy of Judaism, giving it a completely rational basis, reconciling it to the fashionable philosophy of the era, and putting some apparent crudities of the Bible into what he considered their correct perspective. The "Moreh" or "Guide" was his greatest work, and one that has formed the groundwork of Jewish philosophy from that time onward. Thus, Moses Maimonides won the appellation "From Moses unto Moses there arose none like Moses," meaning of course, that from Moses, who was divinely inspired to write the Torah, unto Moses Maimonides, there was none as great as Moses.

## Between You and Me

By BORIS SMOLAR



THOSE advocating non-cooperation with the Anglo-American inquiry commission on Palestine have been strengthened by President Truman's announced opposition to the establishment of Palestine as a Jewish State. . . . It is felt that in making public his views at the present time, the President prejudged the findings of the commission before it was even set up. . . . Much

WASHINGTON NOTES talk is also heard in Washington concerning the fact that British Ambassador Lord Halifax found it necessary to be present at Truman's conversation with Dr. Chaim Weizmann. . . . It is obvious that his presence influenced the conversation. . . . And the question is asked whether it was tactful of Lord Halifax to be present during the Truman-Weizmann talk. . . . Even a less seasoned diplomat than Lord Halifax should have thought twice before arranging to participate in such a conference. . . . Lord Halifax's presence is looked upon in various circles as a sort of censorship on the part of the British to prevent Dr. Weizmann from having a real heart-to-heart discussion with the President. . . . In the light of Lord Halifax's escorting Dr. Weizmann to the White House, it seems doubtful whether the latter's visit to President Truman served any real purpose. . . .

Though these lines are being written while the Jewish Agency executive is in session in Jerusalem to decide on its answer to the Bevin statement, it is safe to predict that the reply will not be the resignation of the Jewish Agency. . . . Even those who at first advocated such a resignation as a protest against the Bevin policy have modified their attitude. . . .

ZIONIST TRENDS They have discovered that the British Government had prepared the State Department in Washington for the possibility of such a resignation and for the formation of a Jewish body to replace the Agency. . . . The Palestine mandate does not specify that the Jewish Agency must be composed of Zionists, and this is what some British officials were ready to take advantage of. . . . They had prepared a list of prominent Jewish individuals such as Sir Herbert Samuel in England and a number of similar Jews in the United States and indicated that should the executive of the Jewish Agency resign, a new group would be formed to take over the legal functions of the Jewish Agency. . . . Some Zionist leaders are beginning to realize that President Truman's request for the admission of 100,000 displaced Jews to Palestine is turning out to be harmful to the Zionist movement. . . . This request, they point out, reduces Palestine immigration to the admission of Jewish refugees and not of Jews in general. . . . It thus closes the doors of Palestine to Jews from Poland, Hungary, Rumania and other countries. . . . Furthermore, it provides for the admission of Jewish refugees from the American and British zones only. . . . In other words, the Zionist movement is completely non-existent and is entirely overshadowed by the mere desire to help refugees.

his descent to David the King of Judea. . . . This rare piece of information can be found in "A Picture History of Russia," a remarkable volume just published by Crown Publishers. . . . The editor of this volume, John Stuart Martin, formerly managing editor of Time magazine, left no single fact of major importance in Russian history unknown.

RUSSIAN ECHOES . . . And all these facts can be learned by glancing through the 1,200 illustrations telling the story of Russia in pictures from its pre-historic days up to V-E Day. . . . It is a tremendous job, competently done with the assistance of a staff of experts on Russian history. . . . From this volume, we also learn the little-known fact that Peter the Great (1672-1725), who modernized Russia, had great respect for Jews and bestowed the title of baron upon a Jew named Shafirov, the first Jew to be made a member of the nobility. . . . While looking with contempt upon the Boyars, the rich class, Peter was lenient towards the Jews, whom he considered a good commercial element useful to the country. . . . Among the reproductions in the book, is one showing Peter cordially receiving a Jewish delegation. . . . The volume relates how the first pogroms on Jews started under Alexander III in Odessa and Kiev. . . . It attributes them to Prof. Constantine Pobedonotzev, tutor of Alexander III who taught him to persecute Baptists and Jews. . . . Needless to say, the volume deals also with Nazi pogroms in Russia and the Ukraine during the occupation. . . . Pages showing gruesome pictures of Jews hanged, tortured, forced to dig their own graves, packed in gass chambers, can be found in this book. . . . These photos are all authentic and were taken from German war prisoners. . . . The book also tells how in the eighth century the Khazars ruled South Russia, fought with the Arabs and Persians, and adopted Judaism as their religion. . . . Later, in the 10th century, Vladimir I, a thoroughgoing heathen, investigated religions for the purpose of accepting one. . . . He passed up Judaism, because Jews could eat no pork and had to wander homeless "for their sins." . . . It was he who baptized Russia in the Greek Orthodox Church which he finally selected. . . .

Honored With JTS Scholarship Special ROXBURY, Mass.—Max Hoffman, who has completed 25 years of public service and philanthropic work, was given a public testimonial here at Temple Mikkan Tefila, at which time announcement was made that a scholarship at the Jewish Theological Seminary had been established in his name.

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## PRAYERS FOR CHILDREN UP TO 10, OVER 10 GIVEN; REQUEST FOR COPIES TO BE SENT

By RUTH PALLER

IT IS interesting to discover how many people were looking for just the kind of children's prayers that have been appearing in this column. The Post is happy to send copies of the prayers that have already been printed to any reader who writes for them.

From Congregation Beth Israel come this series of morning and evening devotions for children.

For the child up to 10 years, the temple bulletin suggests these rhymes.

### NIGHT PRAYER

Thank you, dear God, for the sleep of night  
For (father, mother, sister, brother, etc.)  
who love me right

May I wake up all ready and bright  
To do what is good in Your sight.

(The Sh'ma may be added.)

### MORNING PRAYER

Thank you, dear God, for this new day.

To do the right, for this I pray.

Be with me in all I say.

O help me, God, along my way.

(The Sh'ma may be added.)

Children 10 years and older may recite these prose prayers which you notice are closer in wording to the traditional prayers than any we have printed so far.

### NIGHT PRAYER

I thank Thee, O God, for the blessings of

this day. Thou art my Shepherd: I shall not want. I am happy for Thou art with me. In peace I lay me down to sleep, and may I wake in peace. Bless my home and all who are dear to me. Hear, O Israel, the Lord our God, the Lord is One. Praised be His name whose glorious kingdom is forever and ever. Amen. (The Sh'ma should be added.)

### MORNING PRAYER

Praised be Thou, O Lord my God, Father of all for this new day. Be with me always that I may be loving to my parents and dear ones. Help me to be kind and grateful. Lead me in Thy path of truth. Help me to be faithful to do all my duties. Hear, O Israel: The Lord our God, the Lord is One. Praised be His name whose glorious kingdom is forever and ever. Thou shalt love the Lord thy God with all thy heart, and all thy soul and with all thy might. Amen.

(The Sh'ma in Hebrew should be added.)

If you want copies of these Children's Prayers

Editors Note: Many requests have been received for our free offer of a pamphlet containing all the prayers for children printed in Ruth Paller's column. If you want one of these pamphlets please address a post card request to Ruth Paller, The Jewish Post, Box 1633, Indianapolis, Ind.

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## Strictly Confidential

By PHINEAS J. BIRON

### A True Story

A couple of columns ago we told you about a Rabbi in Long Island who's being terrorized by anti-Semitic hoodlums. . . . In answer to the many inquiries: The Rabbi is Nathan Leiter of Maspeth, Long Island. . . . Quoting from his own affidavit the Rabbi tells of a campaign of persecution that began on Succoth 1941. . . . On last Kol Nidre, the eve of the Day of Atonement, the Rabbi's house was surrounded by hooligans who shouted threats and thus terrified his wife and child who were alone in the house. . . . On Halloween night, anti-Semitic insults were chalked on the sidewalk in front of the Rabbi's home. . . . Incidentally the Rabbi is the only Jew living on that street. . . . The police has now taken energetic measures and a patrolman has been stationed in front of the house day and night. . . . We are giving these details because some of the letters we received expressed skepticism and implied that the story of the nameless Rabbi was concocted.

### On The Chicago Front

Handbills against Jewish Ritual slaughtering are being distributed on the streets of the Windy City. . . . They are being circulated by the Pioneer News Service P.O. Box 435, Chicago 90, Illinois. . . . The same outfit is also publishing an anti-Semitic sheet called the Dispatch. . . . The Gentile News published every month at 30 No. LaSalle Street claims a tremendous increase in circulation. . . . The Gentile News is also the American Agent of the Britain Publishing Society of London, England, which puts out the Protocols of the Elders of Zion. . . . In other words all that boasting of having stopped the Gentile Cooperative Association . . . is a lot of bunk. . . . They are stronger than ever and the Chicago District Attorney who supposedly withdrew their charter hasn't achieved anything.

### Canadian Bilboism

Ottawa has its Senator Bilbo in the person of Norman Jaques, member of Parliament. In a recent letter to Leslie Roberts, Chairman of the Montreal Interracial Committee for Democratic Action Mr. Jaques writes about "smear-bound agencies of Shylock and Marx." . . . We are told that Jaques is one of the most articulate race hate-mongers of Canada and that his letters of insults to members of the Jewish race equal in quantity and "quality" those of the Senator from Mississippi.

### Miscellany

The Anti-Defamation League advises Anglo-Jewish papers to publish Ford Advertising. . . . Doesn't the League know that Ford has refused to interfere with the distribution of the Protocols of Zion that goes on in Latin America under his imprint? . . . Dr. Alexander Sachs who convinced President Roosevelt that the U. S. Government should invest billions of dollars in the atomic bomb research work is an economic adviser to a Wall Street firm. . . . John O'Donnell the news columnist who has taken up the defense of the American Quisling Ezra Pound reveals in a recent column that Pound is reading, day and night, the Jewish Holy Scriptures. . . . Edward G. Robinson is the main financial sponsor of Roosevelt College now in process of organization. . . . The Roosevelt College will not have any quota for Jews.

### Beware

A number of German-American Societies have launched drives for "German Relief." . . . Mass meetings have been held in Chicago and Cleveland and other towns within the last few weeks calling for contributions for that relief. . . . At the Chicago "Relief" meeting the audience booed the mention of Eisenhower's name and applauded reference to O'Donnell's anti-Semitic column. . . . Reverend Walter Klein, a key figure in the Coughlinite movement, was elected chairman of the Cleveland Relief Committee for Central Europe. . . . All these relief drives are being supported by the pro-Nazi Steuben Society. . . . Protestant Clergymen should be very careful in accepting invitations to serve on these relief committees. . . . The fact is that all the money collected goes to fascist sources in Germany. . . . Jews are officially excluded from receiving "German" relief by these organizations.

### Rabbi A. H. Feinberg Dying of Leukemia

YOUNGSTOWN, O. — Rabbi Abraham H. Feinberg is near death at a hospital in East Liverpool, O., of the dread leukemia disease. Little hope is held out for his recovery. He is a graduate of the Hebrew Union College and occupies the pulpit of Rodef Shalom Congregation.

### Raise \$289,000 for Center

AKRON, O. — Nearly \$289,000 of the \$300,000 goal has been collected in the Akron Jewish Center expansion program.

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### Russia Honors Frumkin On 50th Birthday

Jewish Telegraphic Agency MOSCOW—Prof. Alexander Frumkin, noted Russian Jewish chemist, was honored here this week by the Academy of Science of the USSR at a special session dedicated to the celebration of his 50th birthday. Prof. Frumkin is at present the director of the Academy's Physicochemical Institute. He has held many responsible positions during his scientific career which began in 1922. Frumkin has been awarded the Order of Lenin, two Orders of the Red Banner of Labor and the Stalin prize. He is member of the presidium of the Jewish Anti-Fascist Committee.

A Samuel S. Fels Professorship of Governmental Administration in the Wharton School of the University of Pennsylvania has been established to honor the late philanthropist, who was founder of the Institute of Local and State Government.

## AL SEGAL Speaks on CHRISTMAS STORY

IN recent years this Mr. Segal has made a practice of extending Christmas greetings, in this column, to all his Christian friends and to all Gentiles who need to be Christians and who aren't his friends.

Especially to the latter! For, as Mr. Segal sees it, it is exquisitely in the Christmas spirit to offer good will to people who aren't your friends and haven't much use for you. So, you might say, that Mr. Segal is behaving like a good Christian himself.

Well, anyway, to extend these columnar greetings has become a pretty custom here.



Some time Mr. Segal has given a Christmas carol and other times he has pontificated with a sermon on the meaning of Christmas. Last year, after reading Mr. Segal's Christmas outgiving, a Christian clergyman called up: "Segal, you are one of our best Christians."

Mr. Segal, who knew the spiritual quality of this clergyman, replied: "And you are one of our best Jews."

The clergyman said it was flattering to him, a Christian, to be called also a good Jew. He thought that to be a good Christian and to be a good Jew were practically one spiritual and moral identity.

Now it's time again to take up the felicitous expressions of the Christmas season and in that connection Mr. Segal remembers a certain story.

IT APPEARS that a Christmas came when Jesus looked at his natal day from a hill above a certain city. There were all the manifestations of Christmas: The lovely evergreens illuminated on the lawns, the bright lights in all the homes, the glittering Christmas trees, the replica of the manger that had been set up in one of the parks. A soft light fell gently on the face of the birthday child in the crib.

The body of Jesus was spread on a large cross on the hill that looked down on the city. He had hung nailed there many years. On Good Friday the thousands climbed the hill to kneel at the cross in mourning for his having been crucified.

Jesus looked at his birthday in the city and from the bright lights his eyes turned to the hearts of men. It had always been said—in all the churches, in all the times—that he could see what was in the hearts of men, whether good or evil.

Now he searched their hearts. He thought yes, this is the way it should be: All the hearts should be as bright as these Christmas trees. Or, anyway, as bright as the solitary candle that he saw flickering in a remote window.

He sighed as he had sighed his first day on the cross. Many hearts were as dark as starless nights; like the darkness that fell after the sixth hour on the day he was crucified. ("A darkness fell over the whole land.") Some of the Bible exegetes have gone to a great deal of trouble to discover what it was that made such an immense darkness. They found

it was compounded of hate, prejudice and injustice.

Jesus saw that the same darkness was in the hearts he was searching. It was as if there had been no dawn since the night of the day he was crucified. It was the same darkness that had encompassed him after the sixth hour.

Jesus cried out: Why was he being kept nailed to this cross? After the 2000 years he was held fast here though light was needed in the city. Afterward, a few rapt souls could remember a voice they thought they heard in the wintry wind. The old woman who had put the solitary candle in the remote window could have sworn she heard a voice. Every Christmas she put the candle in her window to guide the footsteps of Jesus if he ever came that way.

THE STORY RELATES that a belated Jew was passing close by the cross at the moment Jesus gave out his lamentation; though that may be only legendary. Legends sometimes are fashioned to make an apt point, and it may be that the story tells of the Jew passing by for the sake of an ironic idea. But that's neither here nor there.

The Jew heard Jesus crying out against his bonds and when he had gathered himself together (he was horribly frightened at first) he went to the place whence the voice had come. He found Jesus struggling against his timeless cross.

Jesus spoke to him. He said it was time to get down from his cross to which he had been held bound. The hearts of men were so dark and he had to go to give them light. . . . "Help me from this cross."

The Jew was afraid. He stammered. "I am a Jew!"

Jesus replied: "You are my brother."

The Jew asked what would people say? There was trouble enough for Jews and what would people say if a Jew released Jesus from the cross to which they had kept him nailed all these years.

Jesus replied that it could be good for all the oppressed if he could get away from his cross and go among people and bring them some light. . . . "I will preach my old sermon. The one I gave on the Mount."

The Jew helped him down and they went together into the city. The Jew thought they had better separate. What would people say if they found Jesus with a Jew? They might crucify him again. The Jew said, "Take it from me, it's better that you go alone."

Jesus made his way toward the distant window where the solitary candle burned.

Farther than this the story does not report. It seems that the point it makes is that Jesus is somewhere around eager to preach the Sermon again. Whoever looks for the window in which the candle burns may find him thereabouts. He was last seen going that way by the Jew.

I commend this direction to all my Christian friends who are constantly searching for him and to all Gentiles who need to be Christians. It will really be a gorgeous Christmas if he is found.

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### Visitor At Hospital Becomes Mother

PHILADELPHIA, Pa.—Mrs. Martin Levitt, wife of the treasurer of Nevins-Sun Ray drug chain, went to the Mount Sinai Hospital to visit a friend and became a patient there. An hour later she was the mother of a daughter.

### Rabbi Romanow Installed

CHELSEA, Mass.—Rabbi Gershon Romanow has been installed spiritual leader of Congregation Agudath Sholom here, succeeding Rabbi Avigdor Miller who has accepted a post at the Rabbi Chaim Berlin Yeshiva, New York, as dean of men. Rabbi Romanow comes here from Hudson, N. Y., where he was spiritual leader of that community.

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# Our Film Folks of HOLLYWOOD

Copyright, Jewish Telegraphic Agency  
By LEON GUTTERMAN

THE fabulous Billy Rose, "the mighty atom," Broadway's super-duper impresario, will be the subject of a 1946 biography by the popular Jewish writer, Maurice Zolotow. At eighteen, Billy Rose was the world's champion shorthand speed writer, at twenty he was the private secretary to Bernard Baruch, at twenty-two he was the author of "Barney Google" and a dozen other Tin Pan Alley hits. Then he began expanding his horizons.

He produced "Jumbo" at the Hippodrome in New York, ran the Fort Worth Fair, the Cleveland Water Pageant, and the most successful of all, the Aquacade at the New York World's Fair. His Diamond Horseshoe is the biggest money-maker, week in and week out, in the history of the New York night club business. His wife, Eleanor Holm, is the most beautiful—oh, well, this is a book note.

Writer Zolotow tells me that the contract for the Rose biography contains a clause that probably is unique. Billy insisted on the right to eliminate stories from the finished manuscript that displeased him; Zolotow and the publishers, Random House, were equally determined that the book be no press-agent's panegyric, but the real inside story of a Broadway mahatma. It was ultimately decided that Ben Hecht be the final judge: what he says stays in, stays in. Publication date: late spring, 1946. Price: three dollars—or about half the cost of a toy doll at the Diamond Horseshoe.

Despite denials from the studio that it holds a contract with the author, a reliable source this week confided to me that Playwright Clifford Odets has signed a term contract with Metro-Goldwyn-Mayer calling for his services as a writer and director—on stories that he selects himself. Further details of the report indicates that the pact, one of the most unusual signed by the famous film company, acquires the exclusive services of Odets and he will be paid a full year's salary, but will only be required to work for Metro for six months!

Many months ago I gave you an exclusive story in this column stating that John Garfield was going to do "Humoresque" for Warner Bros., that is, before the expiration of his contract next Feb. 15. The news was denied widely because Warners had offered the star spot to Garfield in an effort to keep him at the studio. But the answer was a "No." (It was at this time that I predicted he would do it after all!) Well, now Producer Jerry Wald (who has a hit in "Mildred Pierce") has stepped in and persuaded Joan Crawford to take the co-starring spot. When the picture was offered Johnny this week again with Crawford to boot, he weakened, and word comes directly to me from Warner Brothers that the cameras will be clicking soon!

"Humoresque" was made in 1920 by Cosmopolitan Picture with Gaston Glass in the male lead and Vera Gordon and Alma Rubens in the chief feminine spots. There is a probability that Warners may cast Vera in her original mother role.

Hearing of the Jascha Heifetz marriage break-up recalls when the virtuoso made his debut in Carnegie Hall. Seated in the audience were Josef Hofman, famous pianist, and the beloved violinist, Mischa Elman. Concert devotees sat enraptured by the young Heifetz' technique. Elman began fidgeting and mopping his brow, and finally leaned over to Hofmann and whispered: "Awfully warm in here, isn't it?"

Hofmann smiled and answered: "Not for pianists."

One of the highest prices ever paid to an author for the screen rights to a story property was handed over this week by Producer-Columnist Mark Hellinger to Novelist Ernest Hemingway for "The Killers." This will be Mark's first independent

## dot's line

By DOT MEYBERG

CHATTER. Dave Siegel, who is co-producer of "Blackouts" on the stage here for its fourth year, is entering independent film production and announces he will be managing director of the Edgar Bergen enterprises with a film forthcoming shortly. . . . The first independent production for Hedy Lamarr, "Strange Woman," goes before the cameras before the holidays. . . . That bloom on the face of Ingrid Bergman is due to the success of "Spellbound" which is running in its fifth week out here in four theatres which never keep pictures that long. . . . Silvia Sidney is testing with Robert Young for "Searching Wind" at Paramount. . . . There was an advertisement in one of the film trade papers that is making many inquire who is responsible. It is for the sale of a ten carat emerald cut diamond claimed worth \$35,000 and for cash is offered at \$20,000. A full description is contained in the ad,



DOT

production for Universal Pictures. "The Killers," one of Hemingway's most famous stories, appears in more than twenty anthologies, and will be the fourth story of this author to reach the screen. The others were "Farewell to Arms," "For Whom the Bell Tolls" and "To Have and Have Not."

It's good news to hear that Sylvia Sidney has been signed by Hal Wallis Production for the leading role opposite Robert Young in "The Searching Wind," Lillian Hellman's dramatic hit which goes into production late in December for Paramount release. Sylvia, fresh from a triumphant return to the screen in "Blood on the Sun," was borrowed from James Cagney Productions for the role of Cassie, vibrant newspaper woman in the Hellman drama. Producer Wallis, who has three screen hits to his credit this year ("The Affairs of Susan," "You Came Along," and "The Love Letters"), plans to launch production on "The Searching Wind" and "The Perfect Marriage," Samson Raphaelson domestic comedy, late in December and then will depart for London to prepare for the filming of one and possibly two pictures in England.

Harpo Marx told us there was a new sulphur drug on the market that was a cinch to take off weight. . . . In reply to our innocent inquiry for its name, Harpo grinned: "Sulpha denial."

Radio writer-director-producer Arch Oboler received a letter the other day from the impresario, Max Pfefer, in Germany, asking him to make arrangements for a German group to use his radio plays on a royalty basis. Answered Oboler, "Maybe you had better read my works first and then let me know if you are still interested!"

because' . . . No relatives, no one from the show can enter, which makes it tough on the old man . . . but since he's trying to prove he's no longer the world's biggest tightwad, he's swallowing hard and going whole hog."

A stage production starts here with negotiations for either Orson Welles or Albert Dekker for the title role of Theodore Roosevelt, according to producer Sam Rosen. The production is titled "Father was President" and it will play six weeks here before going to N.Y. David Selznick started a new policy and it is taking hold in all theatres. . . . It's to put four or five leading stars into one picture, a multiple cast and all the studios are in high gear to follow suit. . . . Jack Warner returns from N.Y. and his studio will have a party for the children of them that works for Messers. Warners. . . . Wolfe Gilbert, who wrote "Robert E. Lee"—"Peanut Vendor" etc., has a song that's a wow called "Wistful Vista," which will surely make the Hit Parade, yet not even a piano copy has been made up.

### Hecht Xmas Drama On ABC Christmas Eve

NEW YORK—Ben Hecht, noted author and playwright, wrote a special Christmas drama which will be broadcast over the ABC network Christmas eve. 600 children of three faiths, Protestant, Catholic and Jewish, sang in a Christmas Carol pageant over the Mutual web last Monday.

Congregation 120 Years Old  
NEW YORK — Congregation B'nai Jeshurun, the second oldest synagogue in New York, celebrated its 120th anniversary at a dinner here. Rabbi Israel Goldstein is spiritual leader.

Buy War Bonds!

The Story of **MOSES** AND HIS STRUGGLE FOR ISRAEL  
CONTINUITY BY MONT. MULFORD    COPYRIGHT 1942, M.C. GAINES    DRAWN BY DON CAMERON  
PART FOUR - FROM THE BOOKS OF GENESIS, EXODUS & NUMBERS

SO GOD COMMANDED MOSES AND AARON TO MAKE A PLAGUE OF LICE AND FLIES.  
THEY'RE EVERYWHERE!

THIS WAS TOO MUCH FOR PHARAOH SO HE CALLED FOR MOSES AND AARON AND TOLD THEM TO CALL OFF THE FLIES AND HE WOULD LET THE PEOPLE GO AND SERVE THEIR GOD.  
—WHEN THE FLIES WERE GONE HE CHANGED HIS MIND AGAIN SO THE LORD KILLED ALL THE CATTLE OF EGYPT AND SENT A PLAGUE OF BOILS AND HAILSTORMS ON ALL THE EGYPTIANS.

WHEN A PLAGUE OF LOCUSTS CAME WITH THE EAST WIND BUT PHARAOH WAS STILL HARDENED SO THE LORD HAD MOSES CAUSE DARKNESS TO COME ON THE LAND.  
THREE DAYS AND NO LIGHT!

PHARAOH'S PROMISES ARE WORTHLESS — HE STILL CHANGES HIS MIND.  
NO! — I WILL NOT LET THEM GO!  
GOD WILL SEND ANOTHER PLAGUE!

MOSES CALLS HIS PEOPLE TOGETHER —  
BEHOLD — KILL A LAMB AND STRIKE THE BLOOD ON THE TWO SIDE POSTS AND UPPER DOOR POSTS OF YOUR HOUSES FOR THE LORD WILL SLAY THE FIRST BORN OF THOSE WITH-OUT THE BLOOD!

AND AT MIDNIGHT THE LORD SMOTE ALL THE FIRSTBORN IN EGYPT FROM PHARAOH DOWN TO THE FIRSTBORN OF THE CAPTIVE THAT WAS IN THE DUNGEON.  
OH PHARAOH, THY SON IS DEAD AND IT IS THE SAME THROUGHOUT THE LAND!!

PHARAOH'S SERVANTS PLEAD WITH HIM —  
OH, MIGHTY PHARAOH, IT IS BEST THAT YOU SEND ISRAEL AWAY BEFORE WE BE ALL DEAD MEN!  
YES! — I WILL DO IT!

AT LAST PHARAOH RELENTS AND CALLS MOSES AND AARON —  
—GET OUT FROM AMONG MY PEOPLE AND TAKE THE CHILDREN OF ISRAEL AND GO SERVE YOUR LORD AS YOU SAID!  
NEXT WEEK: MOSES LEADS THE PEOPLE OF ISRAEL FROM EGYPT



# LUCKMAN TO STICK WITH BEARS, CALLED T. FORMATION'S GREATEST QUARTER

By JEROME MEHLMAN

NEW YORK—Sid Luckman hit the spotlight again last week when the United Press in Chicago reported that enticing offers have been made to Luckman by the All American Conference football league.

"They have been hounding me for weeks," Luckman was quoted. "Their offers have been fabulous."

More recently Sid said that he would reject the new league's offers. "I began my professional football career with the Bears, and I want to end my playing days with them," was Sid's gallant answer to all queries. Undoubtedly this will prevent owner-coach George Halas from acquiring apoplexy

Luckman, indisputably, is the greatest quarterback that the T-formation has ever had. He would be an insurmountable asset to the AA loop, and could probably write his own check. Sid started playing the rugged game on the sidewalks of Brooklyn. He was the star left halfback for Erasmus High School for three semesters.

It was during those days that a lot of writers covering high school sports differed on who was the better ball players, Sidney Luckman or Marty Glickman of James Madison. Luckman went on to star

for Lou Little's Columbia team and then on to tremendous heights with the Bears, while Marty played mediocre ball for Syracuse and then became one of New York's better radio sports announcers.

I remember to this day that Barney Kremenko, then high scholastic sports editor of the defunct Brooklyn Times Union, took me aside and told me that Sid Luckman, in his estimation, would become one of the top notchers of all time. He told me this while Glickman was running Luckman and Erasmus ragged, in fact Glickman did this for three years in a row, but Barney had Sid tabbed, right, back in 1934.

## Jews in Sports

(Copyright, 1945, J. T. A., Inc.)

By HASKELL COHEN



CONGRESSMAN Sammy Weiss was in town the other day. There is nothing new in Sammy's coming to New York. Generally speaking, he visits the big burg about twice a month during the football season to officiate at the N. Y. Giants' football games. Sammy, you know, is the leading National Pro League arbiter. But this time Sammy visited New York upon another mission. He came at the behest of the United Jewish Appeal to serve as principal speaker at the "Night of Champions" dinner.

Sport figures from every field of endeavor were scattered throughout the dining room. Among those present were Billy Conn, Hank Greenberg, Joe Dimaggio, Hank Borowy, Tommy Holmes, Mrs. Lou Gehrig, Buff Donelli, Steve Owen, Ken Strong, Nat Holman, Joe Lapchick, Harry Boykoff, the Sphas basketball team, Abe Attell, Dan Ferris, Leslie Mac Mitchell, and many more. Happy Chandler served as toastmaster.

SAMMY WAS INVITED because he qualifies as a champion in the football, but more important, because he has just returned from Europe. The committee thought the Congressman was more than qualified to describe the travail, the squalor in which our brethren overseas are existing. For thirty minutes, little Sammy Weiss held the attention of the sports crowd. True, he started off his talk with a few anecdotes concerning big time football, but once under way the dynamic Congressman told of conditions as he saw them. He related how he entered a hovel in Germany just in time to hear an aged patriarch mutter "Shma Yisroel." By the time Sammy reached the aged man he was dead, dead from starvation and mistreatment by Nazi hoodlums. He told of visiting a former concentration camp where 400 Jewish inmates were herded together. Doctors told him if 100 of the 400 lived, it would be a medical miracle.

Sammy told of his visit to the Pope, his stop-offs at various cities. He described in detail the horrors of life in Europe today. Occasionally, he quoted a passage from the High Holiday services in Hebrew to illustrate his point. In concluding, the Congressman, or rather Judge elect of Pittsburgh Common Pleas Court, appealed to those present to aid the dislocated, broken-hearted folks overseas. "Surely if we said our prayers this past Day of Atonement, we said, 'Al Chat Shechotonu,' we asked forgiveness for our sins," he remarked. "If we have it in our hearts we can atone for our sins through the best possible means, through charity. This gathering is the most democratic in the country, in the world, in fact. Sports crowds are known for their democratic practices. Let us show the way in our true democratic spirit to help these weakened souls overseas. For surely through 'Prayer, Charity and Repentance we can can avert the evil decree, the evil decree which faces our folks throughout the world.'"

AFTER THE APPLAUSE had subsided, an appeal by Pat Kelly and Alan Corelli netted thousands of dollars. Men who regularly contribute generously to the U.J.A. again made contributions. Indeed there was a wet eye or two when the Congressman sat down.

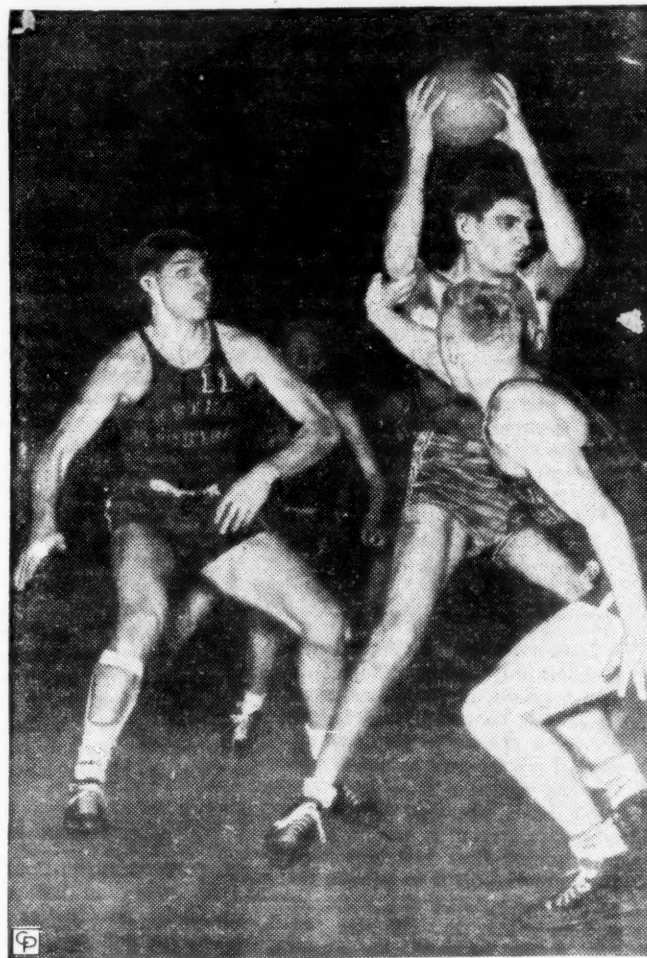
Later that night in the wee hours of the morning, Sammy, his wife and a group of Pittsburghers together with this corner, replayed the evening. I expressed surprise that Sammy had gone Hebraic in his address. "I want those birds to know where I stand," Sammy replied. "I want them to know I'm a Jew, an Orthodox Jew. I want my good friend Steven Owen of the Giants football club and the others to know where Sammy Weiss stands on his religion."

In his speech, Sammy again and again touched on the democratic way of Americans. Somehow, we feel, that he has never forgotten how he, the poor immigrant boy from Poland, rose through the ranks to get to Congress.

IT IS RATHER SURPRISING to note that Sammy, the son of devout Orthodox parents, matriculated at Duquesne U., a Catholic institution. Sammy is still active in the school's affairs and likes to remember that when he graduated the President of the school remarked, "Sammy, you've been a better Catholic than most of our boys." It seems that Sammy insisted on attending Mass with the rest of the football squad before every game.

Duquesne historians still rate the Congressman as quarterback on their all time Duquesne squad. What he lacked in brawn, Sammy made up in brains. And even at that, the Duquesne coaches were reluctant to play such a small performer. Only after every signal caller on the squad was knocked out by injustices did Sammy get into the lineup. Once Sammy saw action the other quarterbacks became substitutes. For four years, it was Weiss at Quarterback, for the Dukes.

After law school, it was lawyer, a few sessions in the States Legislature, and then Congress. Last month, Sammy was elected to the bench in Pittsburgh by the second highest total ever recorded in Western Pennsylvania. The little boy from Poland hasn't done badly in his adopted country. Perhaps that is why he did such a great job at the U.J.A. sport dinner. He has lived in the old country and knows first hand the conditions under which Jews must exist. He also knows and appreciates the democratic ways of this country.



## Boykoff's Poor Playing Blamed

Poor play by Harry Boykoff, the star center of the St. John's basketball team, shown here as he uses his height to good advantage during the game with Western Michigan in New York's Madison Square Garden, was blamed for the team's loss by 60-57. Boykoff's coach doesn't expect the recently-released player, to get into top shape for at least two more weeks.

(International)

## MANY JEWISH BASEBALL MEN AT COLUMBUS MEET

By LOU BERLINER

Special

COLUMBUS—There were numerous Jewish baseball men as well as many Jewish sports writers attending the annual convention of the Minor Baseball leagues here last week.

Among the owners was Oscar Salenger, new owner of the Milwaukee Brewers. Andy Cohen, former New York Giants and Minneapolis Miller, was on deck. He's now manager of the El Paso, Tex., team.

The writing fraternity was well represented by Sid Feder, Associated Press; Alex Zirin, Cleveland Plain Dealer; Herb Simons, Chicago Times; Si Burick, Dayton Daily News; Sam Levy, Milwaukee Journal; Abe Goldblatt, Virginian, Norfolk, Va.; and Si Kritzer, Buffalo News.

## 6 Cities In Jewish Center Court League

Special

AKRON—The Jewish Center Basketball League, comprised of Pittsburgh, Cleveland, Youngstown, Canton, Detroit and Akron, has been revived. It was an active organization until the start of the war.

After all, isn't he the proof of our democratic way, the immigrant who rose from obscurity in Poland to dignity and prestige in Congress?

## Al Davis, Rumored Wealthy, Dies Pauper

Special

NEW YORK—Al Davis, murdered pugilist, died a pauper. Reported to have earned \$250,000 during his ring career, Al's funeral was paid for by the boys of the Sporting Alliance. Known to the fight fans as a hard hearted battler, Al's heart was as soft as butter when it came to shelling it out from his pocket.

Early balloting of top ranking sports writers throughout the country rate Hank Greenberg, Detroit Tiger star, as one of the leading candidates for the National Sports Awards Silver Medallion. The winners will be announced at a gala affair in the Biltmore Hotel, Los Angeles, Dec. 27.

## Shorts

JESSE ABRAMSON of the Herald Tribune is the new president of the New York Football Writers association.

Murray Franklin, late of Uncle Sam's Navy, has been given an honorable discharge. He's the property of the Detroit Tigers.

Reports are now circulating to the effect that the Pittsburgh Pirates will be sold to a West Coast combine headed by Movie and Radio Star Bing Crosby. The Pirates are owned by Mrs. Barney Drayfus and headed by Bill Benswanger, the only Jewish president in the major leagues.

American League Prexy William Harridge paid tribute to Harry Grabner, who is retiring as general manager of the Chicago White Sox, at a luncheon recently. Grabner, who has been with the White Sox for 25 years, ends his duties with that club officially on Saturday, Dec. 15, the day the major league meetings close in Chicago.

The Canton Jewish Center is being coached by Hymie Ginsburg, former Geneva College luminary. He recently received an honorable discharge from the Army, where he was attached to the Medical corps. The Canton boys defeated Fletcher General Hospital in its opener, 34-19, thanks to some sharp shooting by Ginsberg, the player-coach.



## Rose Bowler

Harry Adelman, Jewish end on the Southern California team, is among the stars who will display their wares in the Rose Bowl game in Pasadena, Cal., New Year's Day. The Trojans' foe is Alabama.





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**G. M. COHEN**  
Editor and Publisher  
**JANE CALVELAGE**  
Managing Editor

### CALENDAR

Chamisha Osor B'Shebat... Jan. 17  
Fast of Esther... Mar. 16  
Purim... Mar. 17  
Passover, 1st Day... April 16  
Passover, last Day... April 23  
Lag B'Omer... May 19  
Shevuoth, 1st Day... June 5

Friday, December 14, 1945

### The Editor's Chair.

I wrote to my friend, Chaplain Jacob Ott, who has just returned after gruelling months in the front lines with his division in France and Germany, to try to get some advice and information on the question of adopting orphans. Here is what he has to say:

"With respect to adopting European Jewish orphans, you are aware, of course, that no plan is in operation whereby these unfortunates can be brought here. It seems to me that the Jewish organizations functioning on an international basis should be able to work out a solution, with JDC being the logical former of a plan. Since nothing has been done, perhaps it would be a good idea for The Post to approach the State Department Bureaus of Immigration and Naturalization. European contacts are unsatisfactory.

"I understand completely and sympathize with the idea of adopting orphaned children, especially those who have been victimized by fascist brutalities. However, my own opinion is that the commendable zeal for adopting the children is misguided. I would much rather see every pressure and influence exerted to the end that these unfortunates be given priority visas to Palestine with their support assured by commitments here in America. "In the way of hospitality, education and constructive opportunities, Palestine is a superior haven. What is more is that in 10 or 15 years, they will with the wonderful arrogance and vitality of youth give to the Eretz the vision, suppleness, strength and foundation which are indispensable to the idea of a Jewish homeland. What wild, passionate loyalties the land will command in those later years, years in which the concatenation of crises will, I fear, remain unbroken. To take this seed now and plant it in America will only multiply the actors in the American Jewish scene. Were they to be actors, it would be fine. Unfortunately, they would likely adopt the smugness and supineness which characterize their average benefactors. European Jewish children are so few that they must be rationed very carefully. I say that they must go to Palestine."

After eight straight nights of toys and fun my four-year-old woke me at 5 a. m. Tuesday and asked, "How does Santa Claus know which children are Jewish and which are Catholic?"

About eight Hebrew Union College students and myself were discussing various subjects when we came to Rabbi Stephen

S. Wise. "It was easy for him to become famous, because he was the first to do so many things." So I began telling him that there were still plenty of courageous things that needed to be done, and alluded to the statement of the Commission on Justice and Peace of the Central Conference of American Rabbis, in which retail store owners, among others, were asked not to discriminate against Negroes. I said in your first sermon you ask your congregation to employ Negro salespeople in their retail stores and you'll become famous overnight. You'll also need a new pulpit.

Whereat one of the other students told of that famous case of the rabbi at Lexington, Ky., who in order to make a sermon on "labor" more emphatic retired from the pulpit to his office and replaced his regular habiliments with a pair of overalls, and just as added touch, smirched grease on his face and arms. He entered Harvard Law School soon after that sermon. Incidentally that story was first told here several years ago. I guess.

### THE COLUMN WITHOUT A NAME

I am sometimes asked, particularly at this season, "Rabbi, do you approve of Christmas trees in Jewish homes?" Even before I have a chance to give my answer, I am assured by those asking the question that they are good Jews, but that Christmas trees are pagan in origin, have no christological meaning, that they are beautiful to behold, besides they please the children, and to please the children "we have them." Of course, those who ask the question do so hoping to get rabbinical endorsement of something concerning which they are a bit uneasy, and not from any desire to be affected by the rabbi's decision. Hence, the apologetics which always accompanies the query.

Now, I know very well that having a Christmas tree in your home no more makes you an apostate from Judaism than eating matzot by Christians during Passover makes them Jews. I know, too, that the Christmas tree originally was pagan and there is nothing in the symbol itself which marks it as Christian. But Christmas is, as its name indicates, "the mass of Christ." It is a day observed by Christians, not in celebration of the birth of Jesus, the Jew, as one member of our community insisted it was, but as the day of birth of the Christ, the Savior of the world. The day itself has been so debauched and exploited by pagans, Jewish and Gentile, that this aspect is often completely overlooked. I don't think conscientious Jews should add to this debauchment of a day sacred to their Christian neighbors. I know that the Christmas tree is beautiful, but I know, too, that for centuries it has been associated with "the mass of Christ" until it was discovered that by making certain mental reservations, reassuring to one's conscience, you could have your cake and eat it too.—Rabbi Max Meyer in The Observer of the Free Synagogue of Flushing.

Rabbi Hirsch Levine, who was rabbi in Halbersaldt, then in London and later in Berlin, once remarked, "On three different occasions I met a certain person.

(Continued on next page)

### Where The JDC Fell Down—It Must Become Political-Minded

NOW that the Joint Distribution Committee annual meeting has been held, it should be pointed out that although the JDC was thoroughly willing, and tried to do its best, it was caught flatfooted when the Nazi-controlled lands were liberated, and for months cooled its heels hundreds of miles away from the places where need was great, because it had not been prepared to meet the exigencies facing it.

The story will be told sooner or later, and the blame against the Joint Distribution Committee is just that it did not have the leadership or vision necessary to overcome the problem posed by a military which would not allow JDC representatives to approach the scenes and go into the action it had waited for for five years and more.

Jewish GIs sent back anguished letters, and of course the Jewish chaplains did their best not only to help but to make known the deplorable conditions they found. All these weeks, the liberated Jews were asking where is the J.D.C. The story carried in The Post some weeks ago of the smart thinking by which fifty Jewish GIs stationed in Berlin were able to have five tons of foodstuffs channelled to them from all parts of the United States, indicates what could have been done with intelligent management.

When memoirs are written, much that has not yet been published will be revealed to show that there was an awareness of the problem, but that until many people had died of starvation and loss of hope, that problem was not solved.

The J.D.C. has stoutly maintained that it is not a political organization, yet what was needed to move the military authorities so that J.D.C. representatives could go into the conquered territories was just that—political aid. For in a democracy the only way in which the military authorities can be influenced is by the people,

### When Will Retail Store Employ Negro Salesladies

NOW that the Commission of Justice and Peace of the Central Conference of American Rabbis has repeated its oft-stated stand on fair treatment for the Negroes, it would seem that it is time for the lay members of Reform Congregations to implement such words as: "In every place which solicits public patronage—trains, hotels, restaurants, theatres, retail stores—we oppose not only discrimination, but segregation as well."

That means, considering the fact that a great

or to be more specific, the people's representatives.

Although it is too late to help those who needed help then, it is not too late to drop the artificial contention that the J.D.C. is or can be in this day and age non-political. The J.D.C. knows better than anyone and has already heard its representatives say over and over again that the DPs want only to go to Palestine, yet the J.D.C. has as yet not taken the obvious step of asking for a Jewish homeland, despite the fact that it must be convinced by now that the people who supply it with its funds, the Jews of the United States, are wholeheartedly for a Jewish Homeland.

Whether another organization, say the World or American Jewish Congress might have met the situation more effectively, cannot be known, but the chances are that it would have found a way to surmount the handicaps presented when first the Allied troops entered Nazi-controlled Germany. The Vaad Hahatzala, that almost disdained Orthodox organization, saved many hundreds of lives by merely following the dictates of its heart, regardless of the consequences.

The J.D.C. has an enormous task before it, and let it be hoped that it will meet its problems with enough vision to make the lot of the Jews of Europe easier, but the organization may as well face the facts of life—it is living in a highly-organized society, one in which any attempt to divide society into nice compartments each separate from the other will result in failure. The J.D.C. may as well admit that its welfare too requires an active political outlook. The Jews of the United States have enough faith in the J.D.C. to entrust to it all the funds it can supply to do the job that must be done, but the people who supply the funds have minds of their own, and it is these minds which should determine the J.D.C.'s policies, not the minds of a few self-constituted, self-elected leaders who need answer to no one.

many Reform Jews operate retail stores, that these Jewish leaders will now open the lists of employment for salesladies to Negroes. Already these Jewish leaders employ Negroes as janitors and elevator operators, so that the next step should not be require as much courage as some would believe.

As long as Jews practice discrimination, it is hardly logical to object to discrimination practiced by others on Jews.

### Current Comment

**Let Us Remember Truman's Change of Mind Says Rabbi Abraham J. Feldman in The Jewish Ledger of Hartford.**—President Truman has recently announced that he reversed himself in the matter of supporting a congressional resolution in favor of a Jewish Palestine, the abolition of the White Paper, etc. He announced that he changed his mind since he was Vice President of the United States when he supported the former proposed resolutions. In reversing himself now, he has repudiated also the platform of the Democratic Party on which he ran for office in the last presidential campaign.

Thus the President in this, as in a number of other matters, is doing what someone has characterized as "hitch hiking on the lion's tail."

Let us remember this reversal. . . . The time will come when Mr. Truman and those about him will wish that we would forget. . . .

Let us remember this repudiation of a party pledge. The time will come again when we shall be asked to believe that the Democratic Party means what it says in its party platforms.

Let us remember this collapse of backbone under pressure. The time will come when we shall be asked to believe in the existence of a backbone.

Let us remember the broken pledge of the Democratic Party's leadership; remember, it when next November and in subsequent years the politicians come running to us asking us to trust them again.

There are, of course, leaders of the Democratic Party, like Senator Wagner of New York, who have remained true to the party pledge. Let us remember those who have kept the faith and stood by their commitments. But let us not forget those who, in this hour of Israel's agony, have found it possible to "reverse" themselves.

Why Does Price of Justice for Jews Come too

**High, Asks The Jewish Post of Winnipeg, Can.**—Why is it that every opposition party in Great Britain for the past 25 years has always been so ardently in favor of the Zionist cause and when it gets into power so hostile to it? Why is it that every government leader goes back on the pledges which as an opposition member he criticized the government for breaking? Take that idol with the feet of clay, Ramsay MacDonald, and of course, his son, Malcolm. Take the great Churchill and Attlee and Bevin! The speeches that these men made on Jewish topics! The scorn that they heaped on governments which did not fulfil their sacred promise! And yet when they were able to do these very things they criticized their opponents for not doing, they turned squarely the other way.

The late President Roosevelt did it too—witness his letter to Ibn Saud, and now Byrnes and Truman make the same somersault. There seems to be some fatal expediency which is invoked for members of a government. As opposition they appear to be free to consider justice and honor as desirable elements of government. When they come into power they seem to consider that the price of justice for the Jew comes too high. No one ever explains this change properly. It is not a matter of new facts being developed or a new understanding of the situation being obtained when they become the government, or at least these are not the reasons which are given. Mr. Churchill as Prime Minister never has made public the reasons for maintaining the White Paper which he attacked so bitterly in 1939, and neither do Mr. Attlee or Mr. Bevin state the cause for their very unfair attitude towards the Jews when they were so fair and friendly only a few months ago. Is it that they are men who go up in the world and then become ashamed of their former friends? Is it that these exalted personages are no better than ordinary politicians who say anything and do everything only as a means for their own advancement?



## FREEDOM OF THE PRESS

Names of letter writers need not be printed, and will not be divulged, although the name must be appended to the letter as it reaches our office for verification as to authenticity. Unsigned letters will not be considered. Letters should be brief and to the point, and written on one side of the page only.

### TAKES EXCEPTION TO RABBI SCHULTZ'S REMARKS ON SOVIET; DEFENDS USSR

Dear Rabbi Schultz,

Your remarks regarding the Soviet Union in the Nov. 16 issue of The Jewish Post are not befitting a Rabbi. The Soviet Union is the best friend of the Jewish people. In the United States there is complete freedom of expression for anti-Semitic propagandists. There is freedom for those who admire fascism and who want to see it here. In the Soviet Union anti-Semitic, anti-Negro, the slandering of any nationality or race is punishable by law. 'Stalin's purpose' is phraseology bordering on the style of the N. Y. Daily News or the Beobachter.

The Freiheit seems to have plenty of friends among the Jewish people of America. These sympathizers believe that bonds between American and Soviet Jews dare not be severed. You make jest of this. Hasn't the Bible a story of individual sticks, and sticks which are banded together? Millions of people outside of Russia who formerly believed the

slanders of parties hostile to Russia, are now convinced by their own experience of the role of liberation played by the State that arose from Czarist oppression, misery and pogroms.

An individual who hasn't to this day learned about the Soviet Union is either very backward or an all-rightnik. You appear to be a learned man. Is it possible that you are an all-rightnik?

Looking forward to at least one kindly remark about the Soviet Union, I am,

Very truly yours,

SAM RUBENSTEIN

2134 Homecrest Ave.,  
Brooklyn 29, N. Y.

To Editor The Jewish Post,

You may print this, though it was sent to me. I believe in the American right of freedom of expression. No, I am not an all-rightnik. Also unconverted to Sovietism.

BENJAMIN SCHULTZ

### JEWISH POST OK, BUT SLAMS COLUMN BY RABBI SCULTZ

Editor, The Jewish Post,

Comments on The Post by a new reader.

1. The best Anglo-Jewish paper I have had the good fortune to stumble onto.

2. The absence of pussyfooting in its editorial policy is refreshing. Maintenance of a forthright position on controversial subjects is a badge of courage undeserved in many other quarters of the journalistic world.

3. M. Z. Frank conducts the liveliest portion of space in The Post, irrespective of whether you agree or disagree with his point of view.

4. Rabbi Schultz in his reviews of the Yiddish press cannot refrain from editorializing on any extract he takes from The Freiheit. I can appreciate the fact that Rabbi Schultz may be strongly anti-Communist. That is his privilege and right, but I think

it highly unfair that he single out The Freiheit for any opinionizing to be done on news columns. If his job is to present summaries from the Yiddish press, let the individual readers judge for themselves from the news items Rabbi Schultz prints.

If the Freiheit position is so devilish, the intelligence of the readers does not have to be insulted by Rabbi Schultz pointing out the obvious. If the Freiheit happens to advocate a worthwhile measure, any reader would resent Rabbi Schultz's derogatory interpretations and intimation of insincerity. Lefthanded redbaiting is very unbecoming a progressive paper, particularly a Jewish paper, even when conducted on a plane above that of the gutter.

MIKE HECHT

4850 N. Avers Ave.,  
Chicago 25, Ill.

### Column Without A Name (Continued from Preceding Page)

The first time I saw him, he was sad and depressed. The second time, he was dashing wildly thru the streets, and had not time to spare. The third time I saw him peacefully strolling about without worries or cares. He had no more tasks to perform, for his job was done. I refer to the Yezer Hara (evil inclination). When I was rabbi in Halbersaldt I saw him sad and lone, because only fine Jews dwelt in that city, and he met with no success there. Later, when I was a rabbi in London, I saw him running around, because he had a great deal of work to accomplish. Here in Berlin, I meet him walking about contentedly, with his hands in his pockets. He does not have to work any longer, or chase after people. Here the people run after him."

It is relatively simple to guess for which of the above mentioned cities the name Norwich should be substituted. For every one in Norwich is busy. No one has any time to attend meetings, to go to the Synagogue, to foster education, to gain learning. If you approach people, they will invariably tell you—"Don't bother me, I'm busy". It is quite obvious

that, "Here the people run after him."—Rabbi Zev K. Nelson in Voice of Beth-Jacob Community Synagogue, Norwich, Conn.

### Vogue to Run Article On Springfield Plan

SPECIAL SPRINGFIELD, Mass.—Miss Janet Flagg, special feature writer for Vogue magazine, has been in Springfield obtaining material for an article on the Springfield Plan of intercultural education to boost racial and religious understanding.

Dear Sir,

I am 28 years old. I am a clerical worker for a New York concern. I am 5 ft., 7 in. tall.

My hobbies are books, plays, sports and photography.

I would like to hear from a young lady, with similar hobbies.

I am earnest and sincere in all my endeavors and will answer the letter.

BILL

Brooklyn, N. Y.



### Chicago Medical School Has No Quota Also

Editor, The Jewish Post,

In his column of Nov. 30, Phineas J. Biron in referring to the newly organized Essex College of Medicine and Surgery in Newark, N. J., said "This is probably the only medical school in the United States that has no quota on any race or creed." I should like to correct Mr. Biron. As a matter of fact, The Chicago Medical School founded in 1912 has for many years now discriminated against no applicant on the basis of race, religion, sex or national origin. Academic standing and character merit alone are the prerequisites for admission.

Sincerely yours,

EFRAIM M. ROSENZWEIG

Director,  
Department of Public Relations  
The Chicago Medical School  
Chicago, Ill.

### Labor Committee Worker Dies

SPECIAL AKRON, O.—Meyer Lifshitz, 57, active in the Jewish Labor committee, died suddenly here. Mr. Lifshitz had served in every official capacity of the local Workmen's Circle, was an ardent worker in all Jewish fund drives, and was well-known in the city for war bond and community chest activities.

### A-BOMB SCIENTISTS, GIs HEAR WEEKLY READINGS FROM POST

Editor, The Jewish Post,

I think you would be interested to know that we use The Post here in a novel manner. As a regular part of the Friday services, yours truly reads selected news items for 15 minutes. Our congregation of renowned scientists and GIs are thoroughly interested in this section of the program. . . .

IRVING GOLDFARB

Box 1663

Los Alamos, N. M.

### Arise—Young Jew

Dedicated To The Resistance Movement In Palestine

Arise, young Jew to fight your battle for freedom. We have seen your old, your timid, your weak, hold their heads in shame. We have seen your women and children starved, hounded and degraded. We have seen the earth breathe with living loved ones crushed into the dust which holds only the dead. We have seen one-third of all your people pressed into oblivion as in a dream and we did not believe, we could not believe.

But we have awakened and one-third of you is missing. What the scientists tell us took millions of years to evolve—the human being—was snuffed out in one whiff. Not one or a hundred, not two or a thousand, but at the rate of eighty-thousand in one unholy night.

Beaten, blued and blackened, burned and boiled. The gold of teeth salvaged, the hair of head saved, the fat of body funneled, the skin scrapped.

Come now, all ye sons of the Massacred, Vow, once and for all, to give your lives for liberty and loved ones. Let no earthly people deny to you and yours, the elemental and primeval which is your birthright.

Do not forfeit it for a measly mess. Let no fear or fantastic difficulties assail you. The hooded hordes who would stop you, hide their heads, for they know that another klan clings to them. The owner of flocks would take the poor man's only sheep. They dare not name their work.

And now the policeman takes the measly morsel from the sickly child and would give it to the bully. Since when have such miserable manners been served with silence? Since when does the majesty of the law fear the bully's threats and treat a timely call of conscience with untouchable timidity? Is this the time the poet speaks of, when, "men have lost their reason"?

Take heart, young Jew, your fight for freedom is our fight. For freedom knows no creed, no faith.

Humanity hails your heart and takes a lift, that long-lost brethren once more, fight together and touch eternal things that would be trampled on.

Unfurl your flag, the spirit of '76 is true in you.

Arise, Young Jew.

GEORGE J. BERGMAN

## Korrespondence Klub

The Post will print letters under this heading from readers who would like to write to one another. Address your letters to the Korrespondence Klub, The Jewish Post, Box 1632, Indianapolis, Ind.

Dear Sir:

I am an attractive brunette, striking personality, single, 38 years old and American-born. I am kind-hearted, a fine cook and would like to hear from a responsible gentlemen from 40 to 55 years old who loves good home life.

BETTY

Brooklyn, N. Y.



# NEW YORK

By M. Z. FRANK

**A**N ATTACK of the grippe kept me from attending the annual meeting of the J.D.C., so I stayed home and listened to Edgar Bergen, Charley Macarthy and Mortimer Snerit. I shall expound the moral of it on another occasion. Meantime, I want to discuss the American Council for Judaism in a more serious vein.

The New York Post of Monday, Dec. 10, carried a full-page advertisement of the Proposal to Truman by the Council. Somehow, the language sounded familiar. I got a hold of the few copies of Christian Century where I thought I had seen something like it. This Chicago weekly has never uttered anything approaching a word of sympathy for the plight of the Jews. It even advised its readers not to trust the findings of the Swiss Protestant Churches two years ago, when they presented facts and figures on the destruction of one million seven hundred and fifty thousand Jews in one concentration camp alone.

Now this organ of Big Business and Foreign missions in the East which has been consistently anti-Zionist, has suddenly, for the first time—in November 1945—discovered that the Jews did have a case and that the Zionists have been given an awful run-around by the British and the American governments. It even decried the White Paper of 1939 as closing the doors of Palestine to refugees at a time when the Palestine refugee was needed most.

This, so far as I have been able to detect in three years of reading the magazine every week, is the first time Christian Century has tried to be fair to the Jewish case. Whether it has succeeded is another matter. And I still have my doubts whether it is a genuine attempt to be fair or merely a show of it under pressure of public opinion.

**THERE IS AN EDITORIAL** in the issue of Nov. 28 of Christian Century entitled "The Sorry Story of Palestine." I am quoting the last section.

"Can there be peace in Palestine? If there is to be peace there we believe at least four things are required.

1. There must be acknowledgement that the record of the past is too deeply saturated with duplicity to provide any basis for a just and lasting solution. That unhappy record must be repudiated, left behind, sealed off from the future. A new start must be made.
2. The anglo-American commission must bring forward definite plans which will guarantee rescue and rehabilitation for all Jews in Europe who want and need it. In those plans, the affording of opportunity in Europe, in the British commonwealth and empire, in the United States and Latin-America, as well as in Palestine, should have a place.
3. Either under a United Nations international trusteeship, or under some other form of non-imperialist supervision, a definite plan, resting on a specified timetable, should be adopted for establishing democratic self-government in Palestine, with full protection of the rights of all portions of the Palestinian population. . . . Such a government would of course, control its own immigration policies.
4. A decision must be reached by Jews who remain in the United States, Great Britain, France and other countries as to whether they are an integral part of the nations in which they live or members of a Levantine nation, dwelling in exile. Until that has been decided—and only the Jews can decide it—the ultimate nature and aims of Zionism cannot be determined, Arab fears cannot be allayed, the peace of the Near and Middle East cannot be maintained except by force of arms."

**NOW COMPARE** this with the Council ad:

"So-called promises made or implied decades ago, ambiguous and mutually contradictory, and variously interpreted by various parties, must no longer be determinant in the face of a new and grave situation."

Does that sound like Point 1 in the Christian Century or does it sound like it?

But Mr. Lessing J. Rosenwald and Rabbi Elmer Berger also have points—all of seven. Take points one, two, five and six:

"(1) There shall be a United Nations declaration that Palestine shall not be a Moslem, Christian or a Jewish state but shall be a country in which people of all faiths can play their full and equal parts, etc. 2) All official declarations on Palestine in any way discriminating for or against a segment of the population shall be formally repudiated; in their place there shall be a renewed pledge of full freedom of expression and equality for all in Palestine. 5) Immigration procedures shall be controlled by representative bodies of all the inhabitants of Palestine, in association with properly instituted international commissions. 6) Institutions of home rule for Palestine shall be progressively and rapidly instituted under the aegis of an international commission."

Since neither Mr. Rosenwald nor Rabbi Berger can write as well as the editors of The Christian Century, it takes them four points to express the idea in point 3 of the C.C. editorial. But it is the same idea.

**POINT SEVEN** in the American Council for Judaism ad is rather long. It enunciates the principle that "the problem of the displaced Jews in Europe should be treated separately," (presumably from the Palestine problem) and then, after that policy has been announced, a poll should be taken among the displaced persons as to their preferences for individual resettlement (naturally hoping that they would be discouraged by that policy, if not by more forceful arguments, such as are used in the British Zone, from indicating Palestine), and that places should be found for them everywhere on the globe.

That is point two in the C.C. editorial.

It is interesting to note that in an article by A. L. Warnshuis on "Christians and Zionism" in the issue of November 21 of the same magazine, reference is made to Elmer Berger's, "The Jew's Dilemma."

In the editorial of Nov. 28, Christian Century says:

"If these four things are done, all the humanitarian needs of Europe's Jews, all the longing for a Jewish cultural fountain-head, all the demands for Arab reassurance will be achieved; peace will be firmly undergirded in the Holy Land; and factors which are

## Appeal Court Ruling Jewish Children Be Given Up

Jewish Telegraphic Agency

**BRUSSELS**—In what may be a precedent-setting decision, the First Chamber of the Civil Tribunal here this week ruled that the relatives of a Jewish child whose parents were killed by the Nazis could demand that a non-Jewish family which sheltered the child during the occupation surrender it. The decision has been appealed.

A delicate situation has developed concerning

these children, many of whom were placed by their parents or Jewish defense organizations in the homes of non-Jews to save their lives. The temporary foster parents have in many cases become attached to the children and are unwilling to give them up. On the other hand, relatives of the youngsters are demanding that the children be turned over to them in order that they may be reared in Jewish traditions.



## Salenger Buys Club, Inherits Trophy

Oscar Salenger, (right) the Chicago sportsman who recently purchased the controlling interest in the Milwaukee Brewers baseball club, didn't wait long to receive his first championship trophy. He is shown with Manager Nick Cullop. The emblem is the American Association trophy, awarded for winning the 1945 American Association pennant. The Brewers lost in the play-offs in the little world series.

## Sisterhoods to Hold Inter-Faith Institutes

Special

**CINCINNATI**—Institutes for Jewish and Christian women to improve understanding were approved at the annual meeting of the executive board of the National Federation of Temple Sisterhoods last weekend in Cincinnati. Mrs. Louis I. Egleston, Cincinnati, will head the project, which will be worked out with the cooperation of the Union of American Hebrew Congregations. A fellowship will be granted to a member of a minority group who will be expected to study in the field of interfaith or interracial problems.

Among other activities will be services to displaced persons in Europe, in cooperation with other agencies, and an annual silver coin collection for the rebuilding of liberal synagogues in England. The lounge of the West End Girl's Club, in London, totally destroyed by bombing, will be refurbished as a memorial to workers and members who lost their lives in the disaster.

## Lewis on Books

(Continued from page 6)

many pseudo-scholarly journals with the imprint of once-famous German universities, is certain to prove a source of grave and endless mischief to Jewry in particular, and mankind as a whole, unless diligently exposed and refuted.

For this reason is Dr. Weinrib's essay so important. Well documented, it merits an English translation, so that the scholarly world and the general public may be warned in advance against the insidiousness of this so-called racial "science" a heritage of the Hitler era. Though safely hidden in German libraries, there is always the possibility of a resurrection at "friendly" hands and at a "propitious" moment.

This brief review of three outstanding Hebrew volumes will bear testimony to the fact that

working most insidiously and incessantly to undermine the position of Jews in the Western nations will be done away."

Notice the last sentence. It means that once the Palestine question is settled to the satisfaction of Christian Century and Elmer Berger and all Jews in America accept the tenets of the Council for Judaism, there will be no anti-Semitism here. Baloney!

## George Lion Cohen Succumbs at 51

Special

**NEW YORK**—George Lion Cohen, 51, attorney and leader in social and welfare work died at his home here. He is survived by his wife, a sister of Rabbi James G. Heller. Besides being counsel to several large corporations and financial institutions, he also found time to associate himself with many charitable and philanthropic organizations.

## JWV Post Founder Dies

Special

**CHELSEA, Mass.**—Louis Cannon, local furniture manufacturer and active in veteran circles died here suddenly at his home Saturday. He was a founder of the Chelsea Post, 71, Jewish War Veterans and served at one time as its commander.

## Other Deaths of the Week

**Sylvan H. Hirsch**, 47, labor relations counsel in Philadelphia. . . . **Harry Ronneberger**, 48, assistant to Lewis Rosenstiel, chairman of the board of Schenley Distillers Corporation, in New York. . . . **Dr. David Goldblatt**, author and editor of The General Illustrated Encyclopedia in Yiddish. . . . **Harry Levin**, 61, secretary and treasurer of the National Hebrew School, in New York.

## Archbishop Approves

Jewish Telegraphic Agency

**LONDON**—The Archbishop of Canterbury sent a letter to his diocese approving Foreign Minister Bevin's statement on Palestine and emphasizing that the Jewish problem cannot be solved only—nor mainly—in Palestine. The British pledge to establish a Jewish National Home in Palestine is conditioned on not prejudicing the interests of the existing inhabitants, the Archbishop pointed out.

Hebrew is a living and flourishing language not only in Palestine, but also in our own beloved country and that it is our sacred duty to teach it to our sons and daughters.

## Jewish Lawyer Added To Nuremberg Staff

Special

**PHILADELPHIA, Pa.**—Harry Berkowitz, 44, an attorney, has been appointed to the American prosecution staff of the German war criminal trials and will leave for Nuremberg shortly. He is now in Washington for conferences with officials of the War Department and Attorney General's Office.

Berkowitz was released from the Army last October after serving as a legal officer with the Army Transport Command and as court martial judge at Dallas, Texas.

talk about  
flavor!



Um-m-m-m-m  
just sip  
creamy

**Heinz**  
Kosher  
Condensed  
cream of  
tomato  
Soup



ONE OF THE FOUR KOSHER  
HEINZ SOUPS

Look on the label for the seal of  
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TIONS OF AMERICA.